CHRISTIAN REGISTER.

VOL. XXVII. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 20.

"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MAY 13, 1848. N. S. FOLSOM, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 22 SCHOOL STREET
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

LETTERS FROM HON. JOHN Q. ADAMS TO HIS SON, ON THE BIBLE AND ITS TEACHINGS.

LETTER VII.

The imperfections of the Mosaic institutions which it was the object of Christ's mission upon earth to remove, appear to me to have been these: 1st—The want of a sufficient sanction. The rewards and penalties of the Levitical law had all a reference to the present life. There are many passages in the old Testament which imply a state of existence after death, and some which directly assert a future state of retribution: but none of these were contained in the delivery of the Law. At the time of Christ's advent, it was so far from being a settled article of the Jewish faith, that it was a subject of bitter controversy between the two sects—of Pharisees who believed in, and Sadducees who denied it. It was the special purpose of Christ's appearance upon earth to "bring immortality to light." He substituted the rewards and punishments of a future state of existence in the room of all others. The Jewish sanctions were exclusively temporal; those of Christ exclusively spiritual.

2d—The want of universality. The Jewish dispensation was exclusively confined to a small and obscure nation. The purposes of the Supreme Creator in restricting the knowledge of himself to one petty herd of Egyptian slaves, are as inaccessible to our intelligence as those of his having concealed from them and from the rest of mankind, the certain knowledge of their own immortality; yet the fact is unquestionable. The mission of Christ was intended to communicate to the whole human race all the permanent advantages of the Mosaic Law, superadding to them—upon the condition of repentance—the kingdom of Heaven, the blessing of eternal life.

3d—The complexity of the objects of legislation. I have observed in a former letter, that the law of Sinai comprised, not only all the ordinary subjects of regulation for human societies, but those which human legislators cannot reach. It was a civil law, a municipal law, an ecclesiastical law, a law of police, and a law of morality and religion: it prohibited murder, adultery, theft and perjury; it prescribed rules for the thoughts as well as for the actions of men. The complexity, however practicable and even suitable for one small national society, could not have attained to all the families of the earth. The parts of the Jewish Law adapted to promote the happiness of mankind, under every variety of situation and government in which they can be placed, were all recognized and adopted by Christ; and He expressly separated them from the rest. He disclaimed all interference with the ordinary objects of human legislation; He declared that His "Kingdom was not of this world;" He acknowledged the authority of the Jewish magistrates; He paid for His own person the tribute to the Romans; He refused in more than one instance to assume the office of Judge in matters of legal controversy; He strictly limited the object of His own precepts and authority to religion and morals; He denounced no temporal punishment; He promised no temporal rewards; He took up man as a governable being, where the human Magistrate is compelled to leave him, and supplied both precept of virtue and motive for practicing it, such as no other moralist or legislator ever attempted to introduce.

4th—The burdensome duties of positive rites, minute formalities and expensive sacrifices. All these had a tendency, not only to establish and maintain the separation of the Jews from all other nations, but in process of time had been mistaken by the Scribes and Pharisees and Lawyers, and probably by the body of the people, for the substance of religion. All the rites were abolished by Christ, or (as Paul expresses it) "were nailed to His Cross." You will recollect that I am now speaking of Christianity, not as the scheme of redemption to mankind from the consequences of original sin, but as a system of morality for regulating the conduct of men while on earth; and the most striking and extraordinary feature of its character in this respect, is its tendency and exhortations to perfection. The language of Christ to His disciples is explicit: "Be ye therefore perfect, even as your Father in Heaven is perfect"—and this he enjoins at the conclusion of that precept, so expressly laid down, and so unanswerably argued, to "love their enemies, to bless those who cursed them, and pray for those who despitefully used and persecuted them." He seems to consider the temper of benevolence in return for injury, as constituting of itself a perfection similar to that of the Divine Nature. It is undoubtedly the greatest conquest which the spirit of man can achieve over its infirmities; and to him who can attain that elevation of virtue which it requires, all other victories over the evil passions must be comparatively easy.

Nor was this absolute perfection merely preached by Christ as a doctrine; it was practiced by Himself throughout His life; practiced to the last instant of His agony on the Cross; practiced under circumstances of trial, such as no other human being was ever exposed to. He proved by His own example the possibility of that virtue which He taught; and although possessed of miraculous powers sufficient to control all the laws of Nature, He expressly and repeatedly declined the use of them to save Himself from any part of the sufferings which He was able to endure. The sum of Christian Morality, then, consists in piety to God, and benevolence to Man: piety, manifested not by formal solemn rites and sacrifices of burnt-offerings, but by repentance, by obedience, by submission, by humility, by the worship of the heart, and by benevolence: not founded upon selfish motives, but superior even to a sense of wrong, or the resentment of injuries.

Worldly prudence is scarcely noticed among all the institutions of Christ: the pursuit of honors and riches, the objects of ambition and avarice, are strongly discountenanced in many places; and an undue solicitude about the ordinary cares of life is occasionally reproved. Of worldly prudence, there are rules enough in the Proverbs of Solomon, and in the compilations of the son of Sirach; Christ passes no censure upon them, but He left what I call the selfish virtues where He found them. It was not to proclaim common-place morality that He came down from Heaven; His commands were new; that His disciples should "love one another," that they should love even strangers, that they should "love their enemies." He prescribed barriers against all the maleficient passions; He gave as a law, the utmost point of perfection of which human powers are susceptible, and at the same time allowed degrees of indulgence and relaxation to human frailty, proportioned to the power of any individual. An eminent writer in support of Christianity (Dr. Paley) expresses the opinion, that the direct object of the Christian revelation was to supply *motives*, and not *rules—sanctions*, and not *precepts*; and he strongly intimates that, independent of the purpose of Christ's atonement and propitiation for the sins of the world, the only object of His mission upon earth was to reveal a future state, "to bring life and immortality to light." He does not appear to think that Christ promulgated any new principle of morality; and he positively asserts that "morality, neither in the Gospel, nor in any other book can be a subject of discovery, because qualities of actions depend entirely on their effects, which effects must all along have been the subjects of human experience." To this I reply in the express words of Jesus: A new commandment I give you, that ye love one another"; and I add, that this command explained, illustrated, and dilated, as it was by the whole tenor of His discourses, and especially by the parable of the good Samaritan, appears to me to be not only entirely new, but, in the most rigorous sense of the word, a discovery in morals; and a discovery, the importance of which to the happiness of the human race, as far exceeds any discovery in the physical laws of Nature, as the soul is superior to the body.

If it be objected that the principles of benevolence toward enemies, and the forgiveness of injuries, may be found not only in the Old Testament, but even in some of the heathen writers, particularly the discourses of Socrates, I answer, that the same may be said of the immortality of the soul, and of the rewards and punishments of a future state. The doctrine was not more a discovery than the precept; but their connexion with each other, the authority with which they were taught, and the miracles by which they were enforced, belong exclusively to the mission of Christ. Attend particularly to the miracle recorded in the second chapter of Luke, as having taken place at the birth of Jesus; when the angel of the Lord said to the shepherds: "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, who is Christ the Lord." In these words the character of Jesus, as a Redeemer, was announced; but the historian adds, "And suddenly there was with the angel a multitude of the heavenly host praising God and singing, Glory to God in the highest, and on earth peace, good will toward men." These words, as I understand them, announced the moral precepts of benevolence as explicitly for the object of Christ's appearance, as the preceding words had declared the purpose of redemption. It is related in the life of the Roman dramatic Poet, Terence, that when one of the personages of his comedy, the "Self Tormentor,' the first time uttered on the stage the line "Homo sum, humani nil a me alienum puto," (I am a man, nothing human is uninteresting to me,) a universal shout of applause burst forth from the whole audience, and that in so great a multitude of Romans, and deputies from the nations, their subjects and allies, there was not one individual but felt in his heart this noble sentiment. Yet how feeble and defective it is, in comparison with the Christian command of Charity as unfolded in the discoveries of Christ, and enlarged upon in the writings of His apostles. The heart of man will always respond with rapture to this sentiment when there is no selfish or unsocial passion to oppose it; but the command to lay it down as the great and fundamental rule of conduct for human life, and to subdue and sacrifice all the tyrannical and selfish passions to preserve it, this is the peculiar and unfading glory of Christianity; *this* is the conquest over ourselves, which without the aid of a merciful God, none of us can achieve, and which it was worthy of His special interposition to enable us to accomplish.

From your affectionate Father,
JOHN QUINCY ADAMS.

SENATOR DAVIS SPEECH

ON MR. HALE'S MOTION.

Mr. Davis, of Massachusetts.—I wish, before the vote is taken, to say a word or two for the purpose of placing myself right with regard to this matter. I am not very apt to be carried away by any of the excitements that sometimes have existence in this Chamber, and I cannot say, at this moment, that I participate at all in the excitement which seems to exist in the minds of many gentlemen here.—What is the question that is presented for this body to decide? A stranger coming into his Chamber would suppose that we had some measure under consideration which concerned the deepest interests of Slavery—that we were about to pass judgment upon some question affecting that great interest—that we were about to legislate upon the subject in some way that would affect it in a manner injurious to the rights of those who own property of this description. Now, I think whoever has listened to the reading of this bill, must be satisfied that there is no such thing contained in it. If I understand it, it proposes nothing which has any special reference, under any construction that can be given to it, to that particular description of property. We have laws which make municipal corporations liable for damage resulting from violence done to property by popular tumults, where such corporation is remiss in its duty enforcing order and obedience to the law. If I understand the proposition of the Honorable Senator from New Hampshire, he intends nothing more than to give security to property. He proposes nothing beyond this. This is the whole matter under consideration. But gentlemen say this is an unpropitious moment to introduce a question of this sort; and why unpropitious?—Because, if I understand them rightly—and I learn the fact for the first time—a mob has assailed the office of a newspaper in this city, and has rendered it uninhabitable. Well, how does this connect itself with the question of Slavery? Why, it is said that from this office a newspaper issues which is called an abolition paper. Suppose all this to be true, it is added by the Senator from New Hampshire that this paper is conducted in a temperate manner, that it employs temperate language, addressing itself to the reason and the understanding of the public; and that no complaint has been made against it by the public. Well, how far this mobocratic spirit is to be attributed to another event which has happened in this District, is not for me to say. Some gentlemen seem to suppose that it has some connection with it. If it has, I am unable to see it. The Senator from New Hampshire, then introduces a measure, and proposes to make the corporation liable for the damages committed, in case they refuse to do their duty, and enforce the law. Well, such a law exists in many of the States. But it is said this is a very peculiar state of things. Here was an abolition press at work in this building. Let me ask gentlemen whether they propose to stop the operations of the press; whether, in other words, they propose to take away from it its freedom! It seems to me that we might learn a lesson, if we would, from what is going on, on the other side of the Atlantic. The agitation of this question alone—the freedom of the press—has overthrown many of the thrones of Europe.

Do you propose by measures of violence, or by any other mode, to put an end to the discussion of the subject, either by speeches or through the medium of the press? Whoever undertakes a work of this description has got an herculean task upon his hands—a task which he will find himself wholly incompetent to accomplish. Well then, why is it that the Senate flies in the face of this measure, and objects to its reception? I put it to the calm consideration of the Senator from South Carolina, and those who think with him, whether the inference I have made will not be made throughout the country; and whether it will not be considered everywhere an assault upon the liberty of the press, and of speech—whether it will not be irresistible, and whether it will not make a lasting impression upon the public mind. I think the people will reason in this way upon the subject, and that they will hold out to us, as the duty of this body, to take the subject into consideration. Send it to a committee, let it be examined, and not presumed, as the honorable Senator from South Carolina does, that because its provisions do not cover the whole subject, it cannot be made to cover the whole. If it does not answer the views of the gentleman, it can be made to do so. Then why fly in its face? Why take this very unusual course of refusing to receive the measure at all? Why, simply because, by construction and inference, it is supposed to have some connection with the question of Slavery. Now, is this wise—is it prudent! Does it best accomplish the object which gentlemen have in view, which is to protect this kind of property? I have ever been one of that class of persons who have at all times considered themselves bound by the terms of the Constition on this subject, and have stood ready to support the guarantees contained in that instrument. But, at the same time, I must confess that I thought the honorable Senator from Illinois, in the remarks which he made here, uttered a great deal of wholesome truth. I thought he administered some wise and prudent and salutary admonition in those remarks, worthy of the consideration of all parties here; and I hope they will have their effect. I hope a little reflection—a little consideration—will induce gentlemen to change the course they have adopted on this subject, and to permit this measure to take the usual course of legislation. Suppose we do come to a discussion on the question, where, let me ask gentlemen, is the harm of discussion! Why, gentlemen ask what right you have to discuss our rights of property in slaves! By what authority do you claim the privilege of inquiring into this matter! Sir, we have no right to disturb this right of property; we may have no right to affect the title to it in any way; no such rights may be claimed. Nevertheless, no one will deny any citizen the right to discuss the character of property of this kind, and the effect which laws have upon such property. Who denies this right and where is it denied! It belongs to the freedom of speculation which exists in every free untrammelled mind. Men may advance very absurd notions; they may reason very preposterously, they may reach very absurd conclusions, but while the whole matter lies in discussion, very little, in my judgment, is gained by terming that discussion incendiary in its character. Why, do you expect to satisfy the public mind, when mankind discusses the question of slavery, however important it may be to any portion of this country, and express their opinions in regard to it? Do you expect to put them under foot by saying it is incendiary? If any gentleman flatter himself with hopes and expectations of this description, he is doomed to be disappointed. This discussion will go on, and the way to meet error is by confronting it with truth. Let the discussion go on; let it be free everywhere. My own opinion is, that all considerate minds here and everywhere are entirely disposed to adhere to the guaranties and compromises of the Constitution, and instead of being weakened by discussion, they are at every step strengthened; they at every step become firmer and stronger bonds of union. Let no one try, if they can, to suppress discussion. Every attempt to stop it will result, as in Europe, in one general sentiment, which will trample under foot the power that attempts to suppress it. This will be the effect of such attempts. I invite, then, my friends to meet this question boldly, fearlessly, and not let this subject go to the public in the form in which it now presents itself—as a bill presented here—relating to nothing but the protection of property against the violence of a mob, and denied admission to this hall and that table, because supposed to have some indirect connection with the question of slavery. Let us take, Sir, a more manly view of the subject—one that accords better with the character of high minded men. Let it take its course here. Let it go to a committee; let that committee examine it, and if it does not, from any cause, meet your approbation when it comes to be considered, then let other measures take its place—let it take its fate. But nothing, Sir, is to be gained by this unusual course. I assure the gentlemen who represent the slave interest, that instead of gaining, they lose much, very much.

Why, Mr. President, cannot every gentleman see, and see plainly, that when the bill comes to be published, when the terms in which it is conceived come to be read and understood, it will be seen that it is a measure differing in no essential material point from laws existing in many of the free States and free countries everywhere—and as a Senator near me says in some of the slave States—making corporations under certain circumstances liable for the violence of mobs? And whoever takes the ground that this bill has been brought in at an unpropitious moment, and for that reason denies it admission, assumes a responsibility that he will sincerely wish by and by to get rid of. What have we to do with the present movement, Sir—with the particular and peculiar circumstances which surround the question? In my judgment, nothing at all. I do not undertake to say what the motives were of the Senator from New Hampshire, in introducing this bill; it does not become me to inquire into them. It is enough for me to know that if the printing office of The Union, or National Intelligencer were assailed and injured by a mob, that it would be my duty to inquire how it happened, and whether further provisions were required in addition to the present laws of the District, in order to suppress such disturbances. The care and deliberation, I should feel myself bound, under such circumstances, to exercise with regard to the property of others, I should exercise in this case. The same measure of justice I should mete out in other cases, I would mete out in this. The protection which I would feel it my duty to give to the property of others, under all circumstances, I would give in this case. And if it turns out that this care is unworthily bestowed, that it does not demand legislation, then let it take its destiny. But this is not the way to deal with it. It does not, in my judgment, have the sanction of deliberation. I have always been of the opinion that nothing has been gained by the opposition to the introduction of petitions here. I believe if the subject had been left open, and we had been allowed to go into the consideration of the subject, gentlemen would have found less excitement existing than has been created by the opposite course.—It would have tended much more strongly, in my judgment, to tranquilize and harmonize the public mind. Under all these circumstances, then, how are we to act? I think the question is a very plain one. Things are brought in and made to bear strongly on the minds of gentlemen which do not belong to this question at all. I shall vote for the reception of the bill in order that it may take the usual course of legislation.

MR. FOOTE OF MISSISSIPPI.

The following is the truculent passage in this gentleman's speech, referred to in last week's Register, against Mr. Hale:]

"I will close by saying that if he really wishes glory, and to be regarded as the great liberator of the blacks—if he wishes to be particularly distinguished in this cause of emancipation, as it is called, let him instead of remaining here in the Senate of the United States, or instead of secreting himself in some dark corner of New Hampshire, where he may possibly escape the just indignation of good men throughout this republic—let him visit the good State of Mississippi, in which I have the honor to reside, and no doubt he will be received with such hosannas and shouts of joy as have rarely marked the reception of any individual in this day and generation. I invite him there, and will tell him beforehand in all honesty, that he could not go ten miles into the interior before he would grace one of the tallest trees of the forest, with a rope around his neck, with the approbation of every virtuous and patriotic citizen, and that, if necessary, *I should myself assist in the operation.*"

CIRCULAR TO THE FRIENDS OF LIBERTY THROUGHOUT THE UNITED STATES.

The undersigned, at a public meeting of citizens of Boston, held at Faneuil Hall [on the 25th inst., in relation to the recent arrest, at Washington, of three men charged with assisting the escape of fugitive slaves, were authorized to collect money and employ counsel, for the purpose of defending those men, and of bringing before the Supreme Court of the United States, the question of the legality of slavery in the District of Columbia.

Our action in this matter can furnish no color of pretence to charge us with meddlesome interference. Whatever may be the case in the States, slavery in the District of Columbia is a national affair—our affair. Over that District, Congress possesses sole and exclusive jurisdiction. It is the citizens of the United States who are the jailors of these men.

We deny that the Constitution confers on Congress any power to establish, or to maintain slavery, in territory over which it possesses exclusive jurisdiction. This is a most important question, in reference not only to the District of Columbia, but to the territory about to be acquired from Mexico. We wish to bring it before the Supreme Court, and to have it presented there, along with some other closely related questions, by the very ablest counsel. To do that, money is needed; and we call on you, friends of liberty, to furnish it. Even pirates and murderers are entitled to counsel—how much more men, guilty only of an act of humanity, prisoners in the midst of a hostile community, surrounded by enemies thirsting for their blood! This call, we know, will not be in vain. We suggest the expediency of setting subscriptions on foot, in the principal towns. All remittances to our Treasurer, J. P. Blanchard, or to Samuel E. Sewall, 10 State street, or Francis Jackson, 27 State street, or to any member of the Committee, will be acknowledged through the public prints, and the expenditure duly accounted for.—Editors friendly to liberty are requested to give this a few insertions.

Signed by SAMUEL MAY, and 14 others.

THE LATE JUDGE HALL.

[From a Discourse by Rev. S. K. Lothrop, delivered in Brattle street Church, April 23.]

Many of the present members of this congregation are ignorant of the fact that the late Judge Hall was for many years a worshipper and a communicant at this church; and many more in the community around us, who have known him or heard of him only as an old man, retired from the world, tottering to the grave under the infirmities and trials of age, are ignorant of the fact that in the days of his vigorous and active manhood, he was distinguished for the possession of some sterling qualities of character, and for the prompt fidelity, the wisdom, prudence and integrity with which he discharged the duties of several important trusts and honorable offices to which he was appointed.

Descended from a highly respectable family, he was born in Portland street, in this city, on the 26th of April, 1761. Being therefore some fourteen or fifteen years of age at the time of our revolutionary struggle, he was capable of understanding something of the stirring scenes and events that were then transpiring around him.

The scenes amid which his early years were passed, were not without their influence. The spirit and principles of this heroic age of our national existence were stamped upon the character of Judge Hall, and were the controlling guides of his conduct through life. He was prepared for College at the Latin School in this city, and graduated at Cambridge in the year 1781, taking a respectable rank in a class of which the late Samuel Dexter, Judge Davis, and Judge Paine of Vermont, were members. He studied law with the celebrated Col. Hichbourne, and opened an office, first for a few years at Medford, and subsequently here in Boston, where his promptness, fidelity, and a strong general confidence in his integrity soon secured for him a lucrative share of practice, and always maintained for him an honorable standing and reputation as a member of Suffolk bar.

He was distinguished through life for a firm, manly, honest independence of thought and action. He did not square his opinions or his conduct to catch the breeze of popular favor. He had no sinister aims, no selfish purposes. He had no guide but truth, no object but duty, no master but conscience and his own honest convictions of what was right. The utmost confidence, therefore, was always reposed in his integrity, and no instance in a long life showed that confidence to have been misplaced. In March, 1836, twelve years ago, he resigned the office of Judge of Probate, and from that time has lived in complete retirement, cheered amid the solitude and comforted under the infirmities of age, and in view of approaching death, by the hopes and consolations of that religion which he had long professed, and whose truths had been his guide amid the duties, his defence amid the temptations of active life. He died on the 15th of April, twelve days before completing his 87th year.

There is nothing to regret in the death of the aged, venerable and virtuous, whose work of life is done, and faithfully done. Let their example speak to our consciences, let their departure quicken us in preparation for our own. On this anniversary of the morning of the resurrection, let us stand, as it were, at the door of the sepulchre, and hear, floating on the fragrant air, those glorious words, that triumphant question, with which the holy Angels put to flight the sadness of the woman: 'Why seek ye the living among the dead? He is not here; he is risen.' Let us so live that we may rise to glory, honor and immortality.

THE POWER AND INFLUENCE OF THE INDIVIDUAL MAN.

This is an age of associations and majorities; we must not overlook the rights or the power of the few or the one. Thought governs, not numbers. Souls, like arguments, are to be weighed, not counted. Public opinion, after all, is not what is collected, but what is first manufactured and sent out, and then gathered together again, and labelled as the voice of the people. Leading minds, popular talents, do the thinking for a country, and give stamp and pressure to the age. One will, clear and self-assured and persistent, is stronger than thousands. The column of water in an inch tube can balance the ocean. One man, whose soul is in the thing, can change a whole town, or county, or state, in a quarter of a century, if he have tact and wisdom, and essentially and forever modify their ideas upon education, or religion, or government. He may, it is true, be the product of his times, but his times are the product, too, of him. If the Reformation made Luther, Luther, too, made the Reformation. We have seen reformations fail because they had no Luther. If Methodism created Wesley, yet Methodism alone, or the state of public sentiment that was ripe for it, without Wesley, would have been only smoke without fire. [Rev. A. A. Livermore.

A WANT OF THE TIMES.

Why is there so little high principle in men of public station? Why is its prominence, at least, so rare in professional and political life, as to be considered a distinction? Why are those who are most eminent for legal, civil, or literary attainments, so seldom found in the church of Christ—not merely occasional worshippers, or professed admirers, but open disciples, and consistent followers, of the Son of God? Why are our merchant princes, and powerful capitalists, and prominent legislators, so little known as prominent Christians? Are they ashamed of the Gospel of Christ, or afraid of its restraint, or doubtful of its truth, or indifferent to its obligation and retribution? With the widest charity, and the most generous hope, it is difficult to see, that Christianity holds any thing like its rightful empire, in personal domestic, or public character. The religion of the church is low enough, of professor and priest, Catholic and Protestant; but the religion of the mart and the forum, of the bar and the senate, of the court and the camp, wears scarcely a faint resemblance to Christ and the Gospel. The public mind seems hardly conscious of allegiance to Christ. Public opinion does not profess to be Christian. The governments of the earth are as independent of the government of God, as of each other's rule. The morality and piety of avowed Christians do not reach, or often attempt to reach, the prevalent evils, the fashionable vices, the glaring iniquities of the world. There is faith among us, but it is timid, silent, and barren. We suffer, not so much from theological, as from practical infidelity. In every church, there is more of truth and duty urged, than the hearers and members live up to, or even strive to observe. Honor to the man, of whatever name, who does strive to be a Christian! Honor to the civilian, who aims to bring human law into harmony with the divine! Honor to the statesman, the magistrate, the minister of justice, the representative at home, the ambassador abroad, who seeks in all to be a *Christan man*, living and dying in the faith and spirit of JESUS!

Friends of Jesus, of every name, come to the work. We want the spirit and the power of Christianity. We want a public Christian character, and a private Christian Manliness. We pant for a religion, which, like its God, is no respecter of persons, nor dwelleth alone in this mountain nor yet at Jerusalem, but dwelleth everywhere. We ask for a charity and piety, which shall bind all the good in one band, and lead them to the spiritual warfare. We pray for a Faith, which shall reach our highest councils, and sanctify our humblest homes. It was a saying of Cato, that "he considered an honest husband, higher than a great senator." And if an honest husband, how much more a Christian man in every relation! O, for men of prayer, of faith, of religious principle that gold cannot purchase, and religious speech that fear or power cannot silence. O, for men of mind and morals, consecrated to truth and duty, to law and love, to Christ and humanity. That so, in the words of our departed brother,* the last words of his last public discourse, so ably written, but feebly uttered, in this city, there may be seen and cherished, "an ever-growing desire for happiness, which seeks its gratification, not in the enjoyments of sense, but in the cultivation of our intellectual and moral nature."—[Rev. E. B. Hall.

* Hon. H. Wheaton.

THE NEEDLE WOMAN'S FRIEND SOCIETY.

[The report for the first Anniversary of this Society, has just been published, signed, in behalf of the Managers, by Mrs. A. L. Wales, President. Its officers for the present year are President, Mrs. T. B. Wales; Vice President, Mrs. G. W. Coffin; Treasurer, Miss E. Richardson; Secretary, Miss M. F. Quincy; Managers, Mrs. N. L. Frothingham and 17 others. It numbers between three and four hundred subscribers. We give a few extracts.]

Fifteen hundred and ninety dollars fifty-six cents, have been paid as the price of work. This money has been distributed in small sums among two hundred and seventy-five women, all of whom were either partially known to the Managers, or were recommended by some subscriber.

Among those employed are aged women who in the days of their strength earned a hard livelihood by washing, nursing, or other occupations of which they are now incapable. To these the weekly pittance received for such work as they could do has been a great assistance. For some it has paid the rent of their miserable rooms—for others it has obtained little comforts, or kept them from the necessity of asking charity. There are the infirm, to whom the use of their hands only has been spared; and the disabled by lingering disease, who still wish to do what little they can for themselves. Wives, whose invalid husbands have become their care instead of their helpers, have employed all the time they could redeem from other duties in obtaining by their needle some added means of support. Sick children have by the same means been supplied with what even maternal love could not otherwise have provided. One woman, asking for small garments to make, gave as a reason for the request that she could work on such, while her sick infant lay on her lap. Then too are they who have seen better days, who gladly avail themselves of an opportunity of supplying, by their own industry, wants which delicacy forbids them to make known to their friends.

The importance of what has been paid to our workwomen can only be appreciated by seeing how gratefully it has been received, and how much disappointment has been felt when employment could not be supplied. Another good effect has been the improvement of some of those employed, both in sewing and in the neatness of their habits. And it is not a small advantage that so many of the needy and the deserving are brought under the observation of those who may in various ways do them kindness.

To give out as much work as we can, and this must depend principally on our sales—to make the best selection among the applicants, giving preference to American women, and especially to those of our own city, and to give the recommendation of each subscriber attention in its turn, is all the Managers can promise; and the question to how many, or to whom, work shall be given, must be left to their discretion.

In looking back upon the year, we find abundant cause of encouragement. The operations of the society have been extensive, beyond our largest anticipations. The number of subscribers has increased—valuable donations have been made, and many kind and approving words have been spoken by those whose approbation is a sanction, and an honor.

THE RIGHT TO COMPEL UNWILLING PARENTS TO EDUCATE THEIR CHILDREN.

The Mayor of Boston, in his late Inaugural Address, thus speaks:

"I hold that the State has a right to compel parents to take advantage of the means of educating their children. If it can punish them for crime, it surely should have the power of preventing them from committing it, by giving them the habits and the education that are the surest safeguards. There are, daily, hundreds of children of both sexes, who are kept from school to support their parents, often in idleness and drunkenness, by pilfering about our wharves, or any other profitable form of vice, and who are regularly educated for the poor-house and the jail.—Their position calls loudly for public and individual exertion, and I recommend that application be made to the Legislature for such power as shall enable the city to be in *loco parentis* to such children, and that some asylum be provided where such as are morally too weak to be at large, may receive the peculiar training that their habits and associations may make necessary."

FAITH AND WORKS.

[We think our readers will be gratified with the following extract from Swedenborg's "Apocalypse Explained," Nos. 250, 251—with this modification however; viz., the use of the fuller phrase, *Spirit of the Lord*, instead of "Lord," in No. 251, where Swedenborg says, "the Lord enters or flows into man's life"—"the Lord enters or flows into the truths of faith," and "into faith." This modification is indeed synonymous with Swedenborg's own true and beautiful language in the same paragraph—the "divine, proceeding from the Lord, is admitted into man by the way of the heart, that is, of love."]

From what has been adduced let it be well considered, whether to have faith be anything else than to live according to it; and whether to live according to it, be not only to know and to think, but also to will and to do; for faith is not in man whilst it is only in his knowledge and thought, but when it is also in his will and in his actions. Faith in man is faith of the life, but faith not yet in man is faith of the memory and of the thought thence derived. By faith of the life is understood believing in God; but to believe those things which are from God, and not to believe in God, is mere historical faith, which is not saving. Who that is a true priest and good pastor, does not desire that men may live well? and who does not know that the faith of knowledges, obtained from hearsay, is not the faith of the life, but historical faith? Faith of the life is the faith of charity, for charity is life. But although the case is thus clear, yet I foresee, that they who have confirmed themselves in the doctrine of faith alone and justification thereby, will not recede from it, by reason of their connecting falsities with truths; for they teach truths when they teach from the Word, but they teach falsities when they teach from doctrine; and hence they confound those things, by saying, that the fruits of faith are the goods of life, and that these follow from faith, and yet that the goods of life contribute nothing to salvation, but faith alone. Thus do they conjoin and separate: and when they conjoin, they teach truths, but only before the people, who do not know that they so invert, and say these things from necessity, in order that that their doctrine may cohere with the Word: but when they separate, they teach falsities, for they say that faith saves, and not the goods of charity which are works; in this case not knowing that charity and faith act as one and that charity consists in acting well, and faith in believing well, and that to believe well without acting well is impossible; thus that there can be no faith without charity, and that charity is the *esse* of faith and its soul, hence that faith alone is faith without a soul, and thus a dead faith; and inasmuch as such faith is not faith, hence justification thereby is a mere nonentity.

That the Lord is conjoined to those who receive him in the heart and life, is, because he enters or flows into man's life; but this he does only with those who are in the life of spiritual love or in the life of charity, for charity is spiritual love. When this life constitutes the life of man, the Lord enters or flows thereby into the truths of faith, and causes man to see or to know them, hence man has the spiritual affection of truth. It is a great mistake to suppose that the Lord enters or flows into faith alone, or into faith separate from charity with man; in this faith there is no life, for it is as the breath of the lungs without the influx of the heart, which breath would produce only an inanimate motion, for the breath of the lungs is animated by the influx of the heart, as is well known.—Hence it is manifest, by what way the divine proceeding from the Lord is admitted into man, namely, by the way of the heart, that is, of the love. For whether we speak of the heart or of the love, it is the same thing, also whether we speak of the life of the spirit thence derived.—That the love constitutes the life of man, any one may know and see if he will only attend; for what is a man without love, but as a stock: hence, according to the quality of his love such is the man: love consists in willing and doing, for what a man loves that he wills and does.—An idea concerning the good of charity and the truth of faith may be formed from the light and heat of the sun: when the light which proceeds from the sun is conjoined with the heat, as is the case in the time of spring and summer, then all things of the earth bud forth and flourish; but when there is no heat in the light, as in the time of winter, then all things of the earth grow torpid and die away; now spiritual light is the truth of faith, and spiritual heat is the good of charity. From these considerations also an idea may be formed concerning the quality of the man of the church: when his faith is conjoined to charity, he is as a garden and a paradise; but when his faith is not conjoined to charity, he is as a desert, and as a land covered with snow.

AGAINST RELIGIOUS GLOOM.

Surely, too, it cannot be requisite to a man's being in earnest, that he should wear a perpetual frown. Or is there less of sincerity in nature during her gambols in spring, than during the stiffness and harshness of her wintry gloom? Does not the bird's blithe caroling come from the heart, quite as much as the quadruped's monotonous cry? And is it, then, altogether impossible to take up one's abode with truth, and to let all sweet homely feelings grow about it and cluster around it; and to smile upon it, as on a kind father or mother; and to sport with it, and hold light and merry talk with it, as with a loved brother or sister; and to fondle it, and play with it, as with a child? No, otherwise did Socrates and Plato commune with truth; no, otherwise Cervantes and Shakspeare. This playfulness of truth is beautifully represented by Landor, in the conversation between Marcus Cicero and his brother, in an allegory which has the voice and the spirit of Plato. On the other hand, the outcries of those who exclaim against every sound more lively than a bray or a bleat, as derogatory to truth, are often prompted, not so much by their deep feeling of the dignity of the truth in question, as of the dignity of the person by whom that truth is maintained. Our graver faculties and thoughts are much chastened and bettered by a blending and interfusion of the lighter, so that "the sable cloud" may turn forth "her silver lining" on the night; while our lighter thoughts require the graver to substantiate them, and keep them from evaporating. When your feelings tell you anything, and your understanding contradicts them, more especially should your understanding be merely echoing the verdict of another man's—be not over hasty in sacrificing what you feel to what you fancy you understand. You cannot do it in real life; a running stream is not to be gagged with paper. —*Archdeacon Hare.*

HARMLESS MIRTH.—Thomas Fuller, in his "Holy State," calls this "the best cordial against the consumption of the spirits: wherefore jesting," says he, "is not unlawful if it trespasseth not in quantity, quality, or season. It is good to make a jest, but not to make a trade of jesting. Some think their conceits like mustard, not good except they bite. Make not jests so long till thou becomest one."

For the Register.

THE VICAR GENERAL'S LETTER.

MR. EDITOR:—Casting my eye over your Register of 22d, as is my practice when it comes to hand, to see what is first and best worth browzing on in it, my attention was immediately arrested by a series of remarkable headings or captions in staring capitals which divided a long article on the 1st page. The article contains a passage in our history not as well known as its importance deserves. I am ashamed to say, it was new to me in many of its most interesting details, though I live in the city to which they relate. What confidence can we have in the histories of past ages, when contemporary events, occurring at our very doors, are pretermitted with such shameful negligence by all our chroniclers and purveyors of news, daily, weekly, monthly, annual and perennial. Your own paper, Sir, was in fault here. For though not professing to be much of a *news*-paper literally, yet here the matter was of a religious bearing and of stupendous import, even involving one if not more miracles. It is well you made what reparation you could for your neglect by publishing as soon as received the authentic statement of the whole affair, issued authoritatively in the "Annals of the Propagation of the Faith." Therefore we will let you off leniently this time, merely saying *aliquando bonus Homerus dormitat*. But pray do not be caught napping on your post again on an occasion of such magnitude; or we who depend on you for our religious news, and would enjoy so highly such an item as that the age of miracles had returned, will impiecate against you all the wrath and thunderbolts of —— the Boston Recorder. As for the secular papers of our city, we will see how they can justify themselves for letting a foreign print be the first to announce occurrences among ourselves of so startling a nature. They were enough to fright the most respectable Daily from its propriety. These capital headings interspersed through the article in question are for tact and point worthy of the New York Herald. Among the most interesting is A SACRILEGE AND ITS MIRACULOUS PUNISHMENT. What could be more attractive to Gospel quidnuncs, in these stale and flat unmiraculous days! So there has actually been a miracle a few years ago within a mile of us, and we not know it! O sad loss to the marvellousness of the city of notions! A sacrilegious wretch was struck dead preternaturally, by "the death of Arius" (whatever that is)! There is no doubt of the fact, for "it is known to the whole of the then existing population of Charlestown and Boston, as well as several other no less interesting facts of that epoch, so little known in Europe," and fortunately, as it appears, even still less known here. This is the explicit testimony of the Abbe Brasseur de Bourbourg, Vicar General of Boston, whom we must suppose as abounding in veracity as in honors and titles. "It is known to the whole of Charlestown and Boston"! "The extraordinary fact, which forms so striking an episode in the history of the burnt convent, has been related to me by several ocular witnesses"! We can no longer doubt anything in Alban Butler's Lives of the Saints.

It is rather singular however that 'this extraordinary fact related by several ocular witnesses, Protestant and Catholic, and well known to the whole population of two cities,' should not have appeared in the coroner's inquest. Do not coroners sit upon miraculous deaths? or would it be profaneness to suggest it? Probably "Crowner's quest" would seem altogether too mundane and reasonable an invention for the saintly underworkers of the true Church, who rise above the subcelestial and merely human virtues of truth and honesty, as being "virtutes minus splendidæ, et hominis et terræ nimis participes."

But there is another paragraph in the Vicar General's account relating a passage in the history of our goodly city as discreditable to its gratitude as the last was to its interest in divine interpositions. It is introduced by the following terse and striking caption. THE CITY OF BOSTON SAVED FROM TOAL RUIN ONLY BY THE INTERVENTION OF BISHOP FENWICK. There now is a great fact never to have been noticed before! Here is an illustrious achievement that has received no thanks! O ungrateful city, where is thy blush of shame! Rather where are the memorials of thy thankful veneration to thy preserver! Where the monuments thou hast piled, the statues thou hast erected to this "salvator urbis?" Has a single street even of the many he rescued from ruin been named after Fenwick Soter?—We saw his body carried along to its last resting place not long ago, but I did not h

ways been the common and equal characteristic of the two great Orthodox bodies, the followers of the pope of Rome and of him of Geneva. Only these last can rise to the fervor of burning, whether heretics or convents. They are so much alike, have so many of the same doctrines, principles and passions—that is the reason they hate one another so cordially. "When Greek meets Greek then comes the tug of war;" or, if we may descend a little lower for a proverb, Two cats cannot live in one bag. The Rev. Dr. Beecher has usually enjoyed much of the credit of the burning of that Convent. For though he did not himself literally (*to do* him literal justice) rush headlong against it with cries of fury and vengeance, and joined by all the firebrands of Boston, added to the Puritan populace and fanatical ministers of the convent city; yet he had just been preaching a most inflammatory series of tirades against the Papists, advertised week after week as parts of a course of "Lectures against *Atheism*." What faithful child of Mother Church could stand this? He would have deserved to be classed with the cold-blooded Unitarians if he could. The Doctor, lecturing thus in a spirit of bigotry quite congenial with Dominic or Alva, after the mischief was done at Charlestown, had sagacity to foresee, estimating the fiery zeal of his opponents by his own so kindred with it, that there might be danger to himself if he lectured the next night on the provoking topic. There was a mob of choice Hibernian spirits gathered and ready for the most cheerful sport at the expense of the Puritan churches. He prudently postponed his lecture that evening, remarking in one of his characteristic metaphors, that for him to lecture that night would be only holding up in his hand a *lightning* conductor in the midst of a thunderstorm. If he had done it, he certainly might have drawn some bolts of vengeance upon himself, and not all Protestants would have been inconsolable at it—that is, of the baser sort incapable of the sublimities of non-resisting forgiveness of all possible provocation.

Here is the foundation for the Vicar general's story, and whoever is conversant with Popish historians will see that, according to their usual proportion between foundation and superstructure in telling stories, this was a pretty respectable substructure to edify upon. It has never been settled to this day, after all the subtle hair-splitting and brain-torturings of the transcendental scholastics of the middle ages, how many angels being incorporeal spirits could dance without too inconvenient jostling on the point of a needle. Neither has the problem been resolved yet,—given a long miraculous relation to authenticate,—what infinetesimal minimum of fact will suffice for a monkish chronicler—I might have said even for a modern Romish newspaper, especially if it is published in one continent while the events related occurred in another, the opposite side of the globe. When I was in Rome I entered a Cafe and called for one of the day's papers. I had just come from Paris; and in Cafes there, newspapers lie thick as leaves in Vallombrosa. But in Rome at that time, it was a noun that had no plural. I might as well have spoken of one of the suns in the firmament. The paper was brought to me, the only one published in great Roma, said once to have contained three millions of people, and now more populous than Boston with its three other polypus little cities clinging round and encrusting it. And what sort of a paper was this unique Phœnixlike wonder! Behold! Il Diario diRoma! about half a foot square, certainly not a foot, and taken up almost entirely with ecclesiastical announcements and church ceremonies; functions here and functions there and elsewhere, this day, next day, all the week, at such and such hours; stupendous, ceremonies sometimes more than stupendous, funzioni stupendissime, or even maravigliosissime. Yesterday his Eminence the cardinal Fatandsleeki said his prayers in the church of St. Mary above Minerva. To-morrow Monsignore the Bishop of Humbugghini will christen in St. Peter in Chains, or St. Peter in Prison, as may be decided, an interesting Jewish youth (who had been christened already sundry times, in fact all round town; makes his living by it, 'tis his vocation.)

However, to quicken my story a little, it so happened that in this paper the only foreign news was from a quarter most interesting of all the world to a Bostonian in a far land. Actually a letter from our own city was there presented, and containing the intelligence of the very rapid conversion then going on of all New England to the Catholic faith. "It was incredible, inconceivable" according to the letter-writer, "what numbers were every day taking refuge in the ark of safety." And to show that he had facts to quote, stiff, stubborn, statistical, non-lying facts to rely upon and challenge contradiction, he asseverates delightedly that Signore Wm. Tucker, an eminent merchant of Boston, hitherto considered a Protestant, had actually named a new ship after the Supreme Pontiff (Pontefice Supremo:) and what was more, its figure head had been carved by no less significant a personage than a nephew of Dr. Beecher, the identical Dr. Beecher who used to be notorious for his bigoted Puritanism. It seemed to be inferred that the Dr. himself might let himself be caught in St. Peter's fishing net in his compunctious desires to make reparation for burning the convent. At any rate the nephew's was a clear case. He would never make a carved figure head of a pope, without being himself popish, on the principle, "Who drives fat oxen should himself be fat;" as Dr. Johnson parodied, "Who governs freemen should himself be free." Laban Beecher from that day probably considered himself a good Catholic, and so must Signore Wm. Tucker.

I don't know but Abbe the Vicar General of Boston, Brasseur de Bourbourg, wrote the letter in the little Diario di Roma, for it was not long after the time of the letter from Boston about the conflagration on Mount Benedict and its miraculous result, and the generous interposition of his Lordship Bishop Fenwick to avert impending destruction from our doomed city. In both letters is evinced the same genius for drawing large inferences from small premises.

H. G. E.

CONVERSION FROM POPERY. The Rev. J. O. Sullivan, late a parish priest of the Diocese of Kerry, and J. Fitzerald, Esq., with several other respectable persons, renounced the errors of Popery on the 5th ult., in St. Thomas's Church, Dublin.—[Dublin Eve. Herald.

☞ We have been informed that the article in the Christian Examiner, ascribed by our correspondent L. T. F. to Professor Norton, was written by Mr. Francis Jenks, former editor of the Examiner.

CHRISTIAN REGISTER.

BOSTON, MAY 13, 1848.

ALL NATIONS BLESSED IN ABRAHAM.

We have promised to look at those texts of Scripture, on which our Universalist brethren rely to prove the doctrine of the final salvation of all men. The interpretations which shall be presented, we hope will not be considered as originating from any spirit of cavil, or as the result of any "studied effort to avoid confessing that" we "believe in the salvation of all men," or in short anything but the conclusions of an honest mind, which has devoted some attention to the subject. We can only make a beginning of the inquiry at present. Neither our time, nor our space, will allow of the completion of the subject in a single article. And let it be considered, that we are looking only for the express affirmations of Scripture on the question.—

The leading text which has been supposed to proclaim the salvation of all men, is the promise made to Abraham,—"In thy seed shall all the nations of the earth be blessed," Gen. xxii. 18. What is the intent and scope of this promise?

1. Though expressed in universal terms, it may not be more than a general declaration. In seeking for what particular texts clearly and absolutely prove, it is not allowable to press them beyond the scope and significance of the common usages of speech. It is common usage to employ the word "all" in this merely general sense—not including absolutely all. For instance, Matthew says, that "Jerusalem and all Judea and all the region round about Jordan went out to John to be baptized of him, confessing their sins." Surely not every soul did this, but very large numbers—and this obviously is all Matthew means. So the promise to Abraham may affirm simply that in his seed a large number of nations, an innumerable multitude of people, should be blessed.

2. The text is a general promise including several particulars. First included is the fact that the Jewish nation should be a blessing to the other nations of the earth. It had a wide influence in promoting the civilization of the world through the commercial intercourse carried on by the Jews so extensively; through the culture which it received under Moses, David and the Prophets, which it could not but impart in some degree to people of other nations; through the diffusion of the truth which it received from holy men who spake as they were moved by the holy Spirit, and which we cannot but recognize in the works of heathen philosophers and wise men. The race of man, and not the Jews only, at the time of Christ, had been brought up higher by the Law of Moses as an educator, so as to prepare the way for the reception of Christ's teachings, in order to raise mankind higher still. Oppressed as the Jews were, corrupt as they became, despised as the nation deserved to be, no student can follow the path of history without perceiving that the Gentile world has been blessed by the presence and influence of the Jew.

Fairly included in the scope of the promise is the beneficent agency to which distinguished individuals of the Jewish nation were called amid other people and countries. Joseph in Egypt, and Daniel in Assyria, left an impress on those great governments, and exerted an influence through them upon others, which extended to distant generations.

Included in this promise was pre-eminently the Messiah, our Lord Jesus Christ. Through him as one of the seed of Abraham, the nations of the earth should be blessed; and in the honor of such a blessing, his great ancestor and the nation of which he was born a citizen shared.—The world should be blessed in the Jewish nation because out of it should arise one to be a blessing to the world. There is indeed a declaration made by St. Paul in his epistle to the Galatians, iii, 16, which seems to teach that the original promise was specific, not general. "He saith not," writes the apostle, "And to seeds, as of many; but as of one, And to thy seed, which is Christ." The difficulty in the way of regarding the promise as a specific one, lies in the form in which it is given in the record. The promise to Abraham as first given was as follows:—"Unto thy seed will I give this land ..... and I will make of thee a great nation ..... and thou shalt be a blessing ..... and in thee shall all families of the earth be blessed."—The second time it was given, after promising the land to him and his seed, it was declared that his "seed" should be made "as the dust of the earth" for multitude. And again, they should be as "the stars." Here the word "seed" unquestionably means descendants—the Jewish nation of which Abraham was the father. What reason is there for not so regarding it in the text where it is declared, "In thy seed shall all the nations of the earth be blessed?" From the original record no other impression would be received. Only the remark of Paul seems in the way. But this remark is casual, is not essential to his argument; and it is allowable to take it as a sort of "argumentum ad hominem," using the same liberty with it as we take with the allegorizing argument which the apostle presents at the close of chapter 4th, and which able interpreters of various creeds feel by no means bound to adopt, or to consider valid and legitimate. The question we must ask is, What is the fair and just meaning of the promise in the original? That meaning is the legitimate one; and looking at it from that point of view, it is to be considered as a general promise, comprehending in it Christ because he was a descendant of Abraham, and a citizen of the Jewish nation.

3. We come now to the question, What are the blessings which the promise includes, and what their extent in particular connection with the influence of Christ upon the nations? In other words, how are all the nations of the earth blessed in the gospel of Christ? Not unworthy the coming of Jesus, and the beneficent intention of the God of all the families and nations of the earth, is a state of righteousness and happiness on earth higher than the earth has yet attained. Prophets beheld it in vision, when they predicted that nation should not lift up sword against nation; that the desert places of the earth should rejoice, and blossom as the rose; that every man should sit beneath his own roof, and the shadow of his own fruit trees, with none to molest or make him afraid; that the oppressed should be set at liberty, the outcast gathered, the fallen raised, the holiness and happiness of Eden be restored. It is common to regard these splendid descriptions of the prophets as significant only of spiritual things, as symbolical of the glory of the Church. For ourselves, we regard them as predictions of a state of earthly happiness to be attained through the gospel. Nay, those predictions of the temporal glory of the Jewish nation, which have never yet been accomplished, and the apparent failure of which has been the chief reason for regarding them in a spiritual and not in a literal acceptation,—these we believe shall be fulfilled in the glory of the Jewish people yet to come after their long debasement. Their restoration to prosperity as a people shall yet be attained through the influence of the gospel of that Messiah whom they once rejected. Jerusalem has been waiting for them eighteen hundred years, and it shall yet receive them, and the land again be theirs.

In this happy state of the nations of the earth, including the Jews, the nations of the earth are blessed in Christ.

Not however in the possession of mere outward prosperity and peace, are the nations contemplated, but in the general culture, in the moral perfection, of the race. Behold the nations of the earth spread out under the light of God's countenance; happy under His smiles; doing justly, loving mercy, walking humbly before Him; serving Him without fear; with the filial spirit toward Him, and the fraternal toward one another; one in Christ, one family;—this is the blessing promised to Abraham, and this we think its main scope. Into the future world it does not enter. That future was for other revelations, if God should see fit to make them.

In accordance with the principle of interpretation already mentioned, where a universal term like "all" is used with only a general signification, it would meet the exigency of the passage to consider the promise fulfilled, although literally not all the nations should become christianized: enough that a great number shall become so. In this point of view the promise has already been fulfilled. But we do believe that it is yet to be fulfilled in a much greater degree.

If it should be insisted, after all, that the scope of the passage embraces the future state of man, we should still feel ourselves not free to consider it as embracing literally every individual of every nation. There is a text in the Book of Revelation which we have always considered as interpreting this passage in Genesis, if, as we by no means think, the latter must be viewed as extending into eternity. In the fifth chapter and ninth verse of that Book, the "four and twenty elders"—the representatives of the redeemed—are described as saying, "Worthy" the Lamb, "for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Mark this mode of expression,—"*out of* every nation." All nations are blessed in Abraham's seed in the fact that innumerable multitudes are redeemed out of them. All are blessed in the opportunity of redemption—in that whosoever will may take the water of life freely.—One may say that all the States, and all the families of the Union, are blessed in Washington. The consideration that some refuse the blessing, or prove unworthy of it, does not affect the truth of the declaration that the States and families are blessed in him. The actual attainment of the blessing depends on the fulfilment of certain conditions. We see that all do not fulfill them, and that all are therefore not blessed. So in regard to the gospel, and the blessings vouchsafed in Christ.

From such considerations as these, we have felt that the promise to Abraham, when used to prove the salvation of all men, is turned aside from its direct import, and forced into service for which it cannot be legitimately employed.

EVERLASTING TORMENT.—FACETIOUSNESS.

Our excellent and loving "brother" of the Recorder is really disposed to be facetious and merry over everlasting torment. In designating the prevailing Orthodox belief, as to the future state of the wicked, we used the expression, "conscious everlasting torment." We said also that Unitarians believe in everlasting punishment, "in the modified sense of suffering a signal loss of good never to be regained." "Are we to understand," says the Recorder, "that the penal suffering of the wicked hereafter, as Unitarians regard it, is *not* a conscious state? Are they to pass through it comfortably by some sort of etherization?" In regard to "suffering a signal loss of good," he remarks,—"As well might he gravely tell us that the loss of a good dinner will be an everlasting punishment."

Now we frankly admit, that physiologically or philosophically considered, there can be no torment except what the soul is conscious of. We used the word simply by way of emphasis—or rather to call attention particularly to the fact of this terrible consciousness of penal suffering—the suffering of the innumerable multitude of human beings, in their immortal state, groaning and travailing in anguish forever, and ever, and ever. Our meaning was doubtless understood; only the Recorder, with an impulse of humanity really creditable to him, turns away from the terrible spectacle to find relief in a jest.

We beg our readers, (if any such impression has been made on their minds,) not to think that our Calvinistic friends—including the editor of the Recorder, who now salutes us by the title of "quondam brother"—are always wearing long faces, or always bitter in spirit. They can enjoy and make a joke sometimes as well as any body. Nay, "the ruling passion" of some of them that we have known, is so strong, that we should not be at all surprised to hear that it "showed itself in death"; as quaint old Thomas Fuller tells us of the Catholic, who, when the priest coming to him to give him extreme unction, asked of him where his feet were, answered, "at the end of my legs."

The editorial alluded to confirms a remark made by Dr. Channing in a note to his Sermon preached at Newport. Speaking of Dr. Hopkins, he says, "This facetiousness may seem to some who are unacquainted with the world, not consistent with the severity of his theology; but nothing is more common than this apparent self-contradiction. The ministers, who deal most in terrors, who preach doctrines which ought to make their flesh creep, and to turn their eyes into fountains of tears, are not generally distinguished by their spare forms or haggard countenances. They take the world as easily as people of a milder creed; and this does not show that they want sincerity or benevolence. It only shows how superficially men may believe in doctrines, which yet they shudder to relinquish. It shows how little the import of language which is sthundered from the lips, is comprehended and felt. I should not set down as hard-hearted, a man whose appetite should be improved by preaching a sermon full of images and threatenings of a "bottomless hell."

Channing adds, that "the best meals are sometimes made after such effusions." From the Recorder's allusion to "the loss of a good dinner," we do not doubt that he is one of this very class."

One word more in conclusion. The Recorder thinks "our Unitarian inquirer is destined to receive very little satisfaction as to what those believe with whom he is connected." Our inquirer asked for information only on one point—whether Unitarians believe in "everlasting punishment." That question has been answered. He knows—and if a Unitarian, he is satisfied with the fact—that there is great diversity of belief on this as on other points.

HOPEDALE COMMUNITY.

The editor of the Practical Christian feels that injustice has been done the Hopedale Community, in the article which appeared in the Register not long since over the signature "H." We cheerfully make the correction, which the editor of the Christian furnishes to lay before our readers. We shall try to give more of his whole article by and by, as containing interesting information of the condition and prospects of Hopedale.—

"H." says that "Hopedale has relinquished the community-principle, and goes upon the individual plan." Hopedale is now, and always has been, a Joint Stock partnership. In respect to industry, trade, a comfortable subsistence and education it is now, and always has been, a mutual guaranty Association. It is now, and always has been an Association of individuals, with individual rights and interests—a Community of specified interests for certain purposes.—Its declaration of faith, principles and duties has never been changed. Its great leading objects have never been changed. Its fundamental characteristics have ever been the same. Its mere industrial organization and domestic arrangements have been modified several times, and will be again as often as expediency dictates.

"H." says, "There are little over *seventy* persons at present." But the truth is, we have over *one hundred* persons; and the largest effective force for productive industry we ever had on our Domain.—"*Each family having its separate house, except a few who are taken to board.*" Some of us live in our own houses in small lots set off to us, as has been the case several years, and some hire tenements. Single persons board in private families. How else should it be?—Are we therefore no Community? Wait a while till we can get the means and we will build an ample Community House, where we can board all those who prefer such accommodations, and save what we may by its economies for the public benefit.

"*Worship is held once on Sunday.*" A Sunday-school is held in the morning, a general Bible Class in the forenoon, and a religious meeting in the afternoon for preaching, exhortation, devotion, &c.

THE EPISCOPAL CHURCH IN GREENFIELD.

In the Christian Witness of the last week, appears a correction of some statements made by our correspondent respecting the Episcopal Church in Greenfield. We transfer the paragraph containing the correction, so that any wrong which has been done may be repaired.—We are sure our correspondent did not intend to misrepresent.

"The Unitarian Meeting House was *not* at first freely offered for the use of St. James' parish. They occupied the Hall because they had *no other* place for their services. They did *not* leave the Hall for the reason assigned by this writer, but for the better accommodation of the people, and at the urgent desire of the leading men among the Unitarians. We are happy to have it in our power to say, that the remarks of this writer relative to the funeral of Mr Allen are incorrect, as they are unkind and unchristian. It was not on account of Episcopal sentiments, nor a regard for the feelings, opinions, or practices of our Church, that the funeral was not held in the Meeting House; but solely for the reason, *that the family preferred having it at their own dwelling.*"

For the Register.

DOUBTING CHRISTIANS.

It seems not easily accounted for, that some persons not generally deficient in reasoning powers and sound judgment, can yet contrive to perplex themselves with the question, whether or not they are Christians, and hold it open and undecided for years, or even for a long life time. We have known many individuals whose general deportment left no doubt on the minds of others regarding their sincere piety, yet who could come to no such favorable conclusion respecting themselves. Occasional gleams of hope might at distant intervals pass over their minds, but their prevailing state was one of gloom, doubt, and utter refusal to enjoy the comforts of Christianity. Thus they have lived out their days on earth, and passed into eternity, refusing to the last to yield a verdict in their own favor.

This spirit of doubt and gloom has been encouraged and made common, we fully believe, by an idea prevalent among Christians of a certain school, that this doubting of one's own piety is among the evidences of true humility, and should be rather encouraged than disapproved. There was, a few years ago, a more numerous school of this belief than now, but still it is sufficiently prevalent to do harm, and to justify us in exposing its erroneousness.

There seems to be no warrant from the Bible, or common sense, to favor the idea of any peculiar mysteriousness about Christian experience. Religion consists in love and its fruits. What love is, every body understands. How we feel when we love, is known to the meanest as well as the highest intellect. The evidences and effects of love are no mystery. Religious love is distinguished not by any obscurity, but merely by its objects. Whoever is capable of saying with confidence that he loves friend, brother, wife or child, is capable of declaring confidently whether he loves God and other divine objects. No laborious analysis of his feelings is necessary in the one case which is not in the other.—And as no felt difficulty is ever heard of in determining the state of our affections towards friends, &c., neither should there be any in regard to the love of religious objects.

If we are reminded that the heart is deceitful, and may persuade us that we love God when we do not, we might reply that it is quite as likely to persuade us that we do not love our Maker when we do, and the injurious effect of the latter is no whit less than that of the former. And besides, is it not quite unworthy of a rational, Christian man to suffer himself to be deceived in the face of evidence which a child can understand and apply—which very young children do understand and apply, daily!

We say that all this doubt and indecision about our own character is most mischievous in its effects upon our influence and usefulness. Every man needs the whole force of that strength which conscious integrity imparts, and which Christian comfort and holy joy yield, to bear him up amid the world's conflicts and temptations. A state of doubt is almost necessarily a state of inaction and paralysis, both as regards personal advancement and the doing of good to others.—The gloom of such a mind acts as a corrosive upon all its powers, and renders it more and more incapable of vigorous endeavor. In truth a mind of this cast and character is diseased. Doubt and indecision are to it what dyspepsia and partial paralysis are to the body. Or it is a wasting consumption, beneath which the patient is daily sinking into premature dissolution.

Let every man shun this religious infirmity as he would shun the plague. Let him commence a life of religious devotedness in all sincerity and earnestness, and though bound to watch with care against the deceitfulness of sin and the snares of the world, let him never for a moment doubt, or suffer himself to sustain a doubtful position. Let him appropriate to himself unhesitatingly the joys of his salvation; let him cherish cheerful and grateful views of Providence and the path of duty, and instead of giving his energies to lamenting the past, let him confidently apply himself to the improvement of the future, bringing forth the fruits of piety in such luxuriant abundance that no question can possibly be raised respecting the reality of his religion.

For the Register.

AN ACKNOWLEDGEMENT OF BOOKS RECEIVED.

I hereby acknowledge the receipt of a box of books sent to me from New England, through the influence and agency of Brother Augustus H. Conant. I find that these books contain, with very little exception, the great principles which I have been trying to teach, for some years: and I wish to say to those dear brethren who sent them, that I thank God, and love them for their kindness to me although they have not given me their names. With the books came a number of tracts, which I consider valuable. The books I have distributed among my brethren in the ministry—with which they are well pleased, as far as I have heard. My brethren think that a union might and ought to be effected between the two denominations; that it would be doing God's service; that the bond of union (which is Love) would help to a more powerful effort against the powers of darkness, against spiritual wickedness in high places, against man-made Creeds, (wherein a yoke grievous to be borne is placed on the neck of God's dear children,) and against the doctrines of the trinity, vicarious atonement, total depravity, and the sectarianism and party spirit of every description that has crept into the Church, whereby the children of the same family are divided and alienated. I would only add,—though still young, I am doing all I can to advance liberal Christianity. I am however limited in my sphere of action for the want of a support—being obliged to labor with my hands in order to support my family. JOEL THOMAS.

Pleasanthill, Indiana, April 21, 1848.

[Elder Thomas is of the Christian Connection.]

For the Register.

SUNDAY SCHOOL SOCIETY.

This noble and Christian association has done great good, and promises to do much more. It keeps out of debt. It owes no man anything but brotherly love. Its tracts are excellent, its Agents faithful and its labors unwearied. Without any flourish of trumpets it goes to its work modestly and lovingly among the young, and feeds the lambs with the true bread. Where are healthy and permanent reforms to begin! Not by teaching the grey heads, or the middle aged, so much as by teaching the young. "Just as the twig is bent, the tree's inclined." Let us feel more and more the indispensable need of widening and deepening the *spiritual* culture of the rising generation. If this be neglected, in this day of revolutions, we have little hope for the *highest* interests of republicanism or Christianity.

AN OLD FRIEND OF THE YOUNG.

For the Register.

SHOULD OUR ANNIVERSARIES BE GIVEN UP?

Some say yes! and give as their reason, that many of our wisest and best Unitarians never sanction our annual meetings by their presence. For this neglect they apologize thus:—"I do not like your measures or modes of proceeding." To such an absentee let us make this supposition!—Suppose a ship was in danger among Cohasset rocks, and you knew the coast, and could steer the ship safely to the Light-House Channel, yet all that you do is to stand at a distance, watch the danger, blame the pilot and see the ruin! Would it not be as wise, as just, as *benevolent* a plan in you, to go out to that ship and tell the ignorant captain and crew which way they must steer for safety? If you do not like their measures and modes of managing a ship, you ought to go to them in their danger and tell them what you know. Can you see their ruin without self-accusation? At our anniversaries we have present some of the noblest spirits and the profoundest minds! Men whose grey hairs testify to a wide experience! But have we all we should have! And do not some of our best causes suffer on account of the coldness which good men show in their management? He who refuses his presence at the Bible Society, or at the American Unitarian Association, does he not offer the argument of his example against such Societies! A LADY.

FOREIGN CORRESPONDENCE.

NAPLES, March 24th, 1848.

* * * My three months' sojourn in Rome which began with lowering skies and muddy streets, and the weight of the Scirocco on the spirits, ended merrily enough with the flowers and frolic of the carnival.

On the whole, it has been a winter of great enjoyment, and, I fancy, of some profit; though somewhat unpromising in the outset. The fact is, the Rome one dreams of, is so different from the Rome one finds, that it takes a long while to recover the dislocation of one's ideal, and to adjust one's self with things as they are; I may say indeed, to see things as they are; for sight in relation to such things means something more than the direction of the eye or the image on the retina; it includes also an equal impression on the mind and an equal judgment.

And yet of travellers, who visit Rome, and esppcially of our countrymen, the greater part leave in a fortnight, or three weeks at farthest. What impressions they take with them, I am unable to say; but what with the first disappointment, and what with the Scirocco and the filth, I know very well what my impressions would have been, had I so abridged my visit.

A guide book has been published lately with directions for seeing Rome in eight days,—*Rome vue en huit jours.*" There cannot be a greater delusion. Rome was not built in eight days, and cannot be seen in eight days. "*Vult expectari,*" it craves tarrying, and it is worth tarrying. You are long in getting worthy impressions, but they come at last; and the wondrous city unrolls,

"In mighty graduation, part by part,
The glory which at first upon us did not dart,"
Not by its fault but ours. Our outward sense
Is but of gradual grasp. * * * * * *
* * * * * * * "the greatest of the great
Defies at first our nature's littleness,
Till growing with its growth, we thus dilate
Our spirits to the size of that they contemplate."

But I was going to tell you about the carnival. You have read about it and heard about it a hundred times, but you have no idea how beautiful it is, whether as a pageant, or as a social meeting on a grand scale. None of the descriptions which I have read, not even Goethe's, as I remember them, give sufficient emphasis to one characteristic and beautiful trait of this festival. I mean the temporary suspension of those social restrictions which separate class and sex. Herein I recognize the genuine relic of the old Roman Saturnalia. And that itself was a memorial of a still elder age, of the old "Saturnian Kingdom" which, every now and then in the world's history, is about to return, but which never does return, except for a short space, to the old spot, every year during the ten days preceding Ash Wednesday. It is curious to see how the frosty conventions which chill the daily intercourse of life dissolve in this element of joy. High and low, gentle and simple, meet as equals, and exchange greetings and gifts. A gentleman, with whom I walked the street one day, paused before a poor girl on the sidewalk, and, selecting the handsomest posy in his basket, gave it her in exchange for one of hers—pelted all the while (for he is a comely man) with nosegays from the shining Beauties in the balcony above, of which he took no notice. He informed me afterward that this poor girl was or had been a servant in his family.

Another charming feature of the carnival is the wonderful profusion of flowers with which it floods the city, as if the whole vegetable kingdom had yielded up its sweets for this occasion. The air is drugged with the sweet incense of their balmy breath. Some of these flowers are exotics and command a high price. But most of them are indigenous, the wild-flowers of the Campagna. Daffodils, and crocusses, and periwinkles, and sweeter than all, and more abundant than all, the pet-child of the European spring, the violet, which Nature has denied to us (I speak of the deep-blue, sweet-scented violet) in stern compensation for some gift peculiar to our clime. Is it the humming-bird? But we have paid for that with the absence of the nightingale.

The principal scene of these festivities, as you know, is the street called the "Course." Fancy a long, straight and somewhat narrow street, abounding in balconies, hung with gay drapery and rainbowed over with continuous parabolas of flying posies; and underneath this arch, the maddest frolic, the most abandoned mirth, mummers and mimes, and pranks and antics without end. In Rome we were prepared for this tom foolery by anticipation; but I often thought how it would strike a staid citizen of Boston, to be set down suddenly in the midst of this mad spectacle. But now mark one thing! In all this excess of mirth, in all this license of enjoyment, such a sight as a drunken man is never known. The mimes, who enact that character with bottle in hand, have evidently never seen the genuine article and do it poorly. Let the staid citizen ponder this, let the reformer ponder it, and see if there be not some philosophy as well as nonsense in the carnival. The laborer's surplus earnings, which, in our country, too often go to the dram shop till the children's bread follows after, are here hoarded for this yearly occasion, to be spent in a

"Mirth which no repentance draws,"

in flowers and confits, in a window for the term, or perhaps in a zany's dress and a drive through the Course. I know that a carneval is not a thing to be instituted by a Governor and Council, but I am quite sure if such a thing had descended to us, or if such a thing could happen to us now, the morals of the people would gain by this provisional escapement of an otherwise dangerous element through the safety-valve of a licensed and periodical frolic. The fact is, and it is a fact which craves to be considered, the life of man on this earth is not so entirely divisible by pure reason, but that some little fraction remains over and above the quotient obtained. How to dispose of that fraction in the best and safest manner is a problem for legislators and reformers.

But the carneval is over, and Rome, which has so little of the carneval in its usually grave and solemn character, lies now two hundred miles behind me. In all likelihood I shall never see it again. But having seen it and tasted it and bathed my soul in its immortal life, I feel almost as if there were nothing else worth seeing in this world. I am satisfied. Let the traveller omit Rome till he has seen everything else; for after Rome everything else of man's creation will seem poor and tame. "*Heu quanto minus reliquis versari, quam tui meminisse!*"

Yet as I write these words, if I look up, I behold a sight which might drive even Rome from my remembrance. Rome itself has nothing equal to it. My window exactly faces Vesuvius. There he towers and fumes like the high altar of the world. Day by day, that pillar of smoke, and night by night that pillar of fire! And the majesty of his action is not more striking than the beauty of his form, so balanced and symmetrical that, were it not also so stupendous, one might fancy it fashioned by art and man's device.

"The stiffest compass could not strike
A line more regular and like."

It seems impossible that the mere convulsions of Nature should have heaved up that faultless trapezoid. Another proof that the wildest forces in nature are still lawful, and that even when he scathes and desolates God geometrizes. And this beautiful form is rendered still more striking by the beautiful sea which nestles at his feet. A molten amethyst in a cup of emerald is this bay. If creative Power be supposed to employ subordinate Intelligences in the execution of its designs, it has chosen a rare one to compose this landscape. Surely, some Spirit with an artist's mind carved this shore, and tinted this flood,

"And hung in air the orange bright,
Like golden lamps in a green night."

The earth and the sea here meet and embrace like lovers; so fondly the one extends its arms, so passionately the other rushes in. It seems as if the sea could not get far enough into the bosom of the shore, and as if the shore could not make its arms long enough to embrace the sea. Henceforth my idea of paradise will always include a part of the Mediterranean as an essential constituent. It is a mistake that our first parents were placed in central Asia. Depend upon it, the plain of Sorrento is the true, original Eden. Here too, one learns what the ancients meant by their Venus *anadyomene*. That vision must have been seen first, on a bright day, somewhere in the neighborhood of Capri.

And yet, so little does a merely material paradise suffice, that I have seen scarce any place in Europe I would not rather live in than Naples. Such beggary! such filth! such corruption of manners! It seems to be a law that where irrational nature is most beautiful, there humanity is most vile and degraded. If I look into the streets below I see sights which would not be tolerated in any of our cities. You have heard of the *lazzaroni* of Naples. No account has exaggerated their condition or their importunity. As a piece of meat exposed to the sun in dog-days collects insects, so any decently dressed person standing a few moments in the streets of this city, collects around him a swarm of beggars. And they, in their turn, are infested with other minute swarms which prey upon them. Such is life. It is dangerous to give alms here, unless you do it unseen by any but the object. Otherwise, you are beseiged, persecuted and literally laid hold of, and your only help is to jump into the nearest *vettura* and be off. H. fortifies himself with Herbert.

"The virtuous soul, like seasoned timber, never gives."

One day was due to Pompeii, to which I arrived by a method never dreamed of by its former inhabitants; to wit, a railway. No longer 'Great Pompey's shade complains that we are slow.' Yes, Pompeii is now a regular railway station;—not a *terminus*, but an intermediate station. The engine reloads there and goes on. As if there was anything further!

Another day was given to the ascent of the mountain. Three of us took a carriage to Resina, where, when arrived, we were immediately surrounded by the whole population of the place, offering horses, guides, sticks, &c., &c., and screaming as only this people can scream. Confounded by the hubbub, we let them do with us as they pleased, and presently, we scarcely knew how, we found ourselves on horseback, proceeding at a brisk trot, with a guide holding on to each horse's tail, on the same principle of retroactive propulsion, by which an Irishman drives his pig. This assistance we gently but firmly declined, and finally got rid of "*Non tali auxilio.*' Eight miles brought us to the foot of the large cone. There we left our beasts, and took to our feet. Every one who has made this ascent will confess that it was the hardest task he ever accomplished in the same time. My companions were ambitious to perform it alone, and did so. For my own part, after taking about a dozen steps in loose cinders, on a nearly perpendicular plane, I quietly submitted to be taken in charge by three men, one of whom pulled me by a strap round the waist, while the other two pushed. They (my companions) had all the glory, and I all the luxury of the ascent. When arrived, by whatever means, we unanimously confessed that we had not come for nothing. There was the sublime of desolation; a blackened, blasted world, like Milton's hell, or like what astronomers tell of the moon. And in the distance, a section of the bay and the opposite promontory showed like a far-off, inaccessible paradise, seen from the midst of everlasting burnings.

The mountain had been unusually active for some time, and the smaller cone could not be approached with safety. Our guides had to restrain our froward curiosity. At last, when one spasm more violent than the rest threw the fire-stones to some distance beyond us, we perceived the wisdom of their caution, and retreated beyond the random of those dread projectiles. Then we seated ourselves on the bleak and horrid shore of one of the rivers of fire which streaked the general blackness, and watched the lazy Phlegethon drag its slow length along. The principle element in the sublimity of this scene, is the majestic sound which accompanies the heavings of the mountain, and which exactly resembles the breaking of the surf on the seashore;—just that triumphant *andante* of the advancing wave, and that prolonged, die-away cadence of the retreating one.

We staid till after dark to get the full effect of the fires, and when the moon rose, we descended in five minutes, the distance which had required an hour to climb, remounted our horses, and were home an hour before midnight.

Yours, &c., F. H. H.

DUDLEIAN LECTURE.

The Annual Dudleian Lecture was delivered in the chapel of the University, on Wednesday last, by Rev. Dr. Gilman, of Charleston, S. C. The rich and most instructive discourse on this occasion was worthy of being brought a thousand miles, while the affectionate regard of a son of the University would not allow him to refuse her summons from even a longer distance. Dr. Gilman's subject in course, by the will of the honored founder of the Lecture, was "The Evidences of Revealed Religion." The speaker treated his theme with a view to the changed method of discussion, made necessary by modern scientific, and philosophical theories. His argument was elaborate, but clear and strong. The beauties of finished composition, and the richer beauties of candor and justice, made the discourse one which all might listen to with unqualified delight. Any analysis which we might give of it would be so incomplete, that we must leave our readers to its perusal, as it will doubtless be soon published. They will then share the delight with which we listened to it, as a most masterly and choice production of one of our leading minds. Pleasant it is to a son of Harvard to see from time to time, its honored graduates coming from distant scenes of labor where they have toiled for the years of a generation, and laying on her altar their best offerings.

[Comm.

NEW PUBLICATIONS.

The Physiological Effects of Alcoholic Drinks.

We take pleasure in acknowledging the reception of this work "from the Council of the Massachusetts Temperance Society, with the respects of J. C. Warren." The Treatise on "the Physiological Effects," &c., is from the British and Foreign Medical Review of Dr. Forbes.' It is preceded in the book before us by "Docu-

ments and Records of the Massachusetts Temperance Society, illustrating the origin of the Temperance Reformation, and its progress in the State of Massachusetts," and the whole is "published by the Massachusetts Temperance Society." They have furnished a valuable and standard work, which we trust will have the most extensive circulation, and swell the amount of unspeakable good already accomplished through this Society whence it emanates.—The taste and beauty which the book shows in its typographical execution, will instantly strike every one who opens it. John Wilson, 21 School street, is the printer.—pp. 196, duodecimo.

History of England, from the Invasion of Julius Cæsar to the reign of Victoria. By Mrs. Markham. A new edition, revised and enlarged, with questions adapted to schools in the United States. By Eliza Robbins. New York; D. Appleton & Co. 12 mo., pp. 387.—1848.

It is a great recommendation that the work of which this is a reproduction in a form which Dr. Arnold adapts it for use in schools, was used by Dr. Arnold, in the Rugby School. The real author of the original work, was Mrs. Elizabeth Penrose, the wife of an English clergyman.

Adams' New Arithmetic, revised edition. Keene, N. H.: J. W. Prentiss & Co.

This work by Mr. Daniel Adams, has had a very extensive circulation, and stands among the highest on the list of the books of its class. The rules and explanations are clear—which is a great excellence. In its "Solutions," it gives more of the *rationale* of things than we have usually seen. We have thought that if some arithmetic could add, at least for the sake of old-school scholars, the demonstrations which we remember to have studied in Pike, (although we were too young to derive the greatest profit from them,) it would be a most desirable improvement.

The Sabbath School Lute, a selection of Hymns and appropriate melodies for Sabbath Schools, Family and Social meetings. By E. L. White & J. E. Gould, authors of the Modern Harp, &c., &c. Boston, B. B. Mussey & Co.

The tunes are new to us; the selection of hymns is very excellent.

Chambers' Miscellany.

This excellent publication has reached the *seventeenth* number.

Chambers' Library for young people. Vol. 3. Uncle Sam's Money Box, by Mrs. S. C. Hall. Vol. 4. Jacopo, and other tales, including a new one from Miss Edgeworth. Boston: Gould, Kendall & Lincoln.

A beautiful and most instructive series, which we advise every parent to buy for his young children.

Discourse on Temperance, delivered on Fast day, April 6th, 1848, by Daniel W. Phillips, Pastor of the Baptist church in Medfield. Boston: Benjamin H. Greene.

A note informs us that this discourse was delivered before the several religious societies in Medfield, at a union meeting in behalf of Temperance, and is now published at their request. It is an earnest discourse, without fear, without compromise, telling very plain truths without circumlocution, or palliation.

The London Quarterly Review. No. CLXIV.—March 1848. To be obtained at Wiley's.

The articles are I. Antiquarian Club Books. II. Scotch Topography and Statistics. III. History of Oil Painting. IV. Tennyson's Princess. V. Our Military Establishment. VI. Count Montholon and Sir Hudson Lowe. VII. Lord Hervey's Memoirs of George the Second. VIII. French Revolution of Feb. 1848.

Encyclopedia of Moral and Religious Anecdotes.

No. 3. of this work is now issued, and may be obtained at Wiley's.

Wiley's Living Age. No. 209.

The lovers of the Maiden Aunt will find a new story begun in this No., from the same pen, called "the Story of a Family."

The Wanderings and Fortunes of some German Emigrants. By Frederick Gerstaecker. Translated by David Black.

This is No. 34 of the Appletons' Literary Miscellany. It is written with great spirit, and is full of thrilling incident.

Godey's Lady's Book for May.

The Contents are, A Spring Flower, from Grace Greenwood"; Lilly Martin's Three Dollar Bill; Ups and Downs in Old Virginia; Young Lady's Vicissitudes; &c., &c. The embellishments are an engraved print in colors, Child, Model Cottages, Fashions, &c., &c.

Hewitt's Journal for April. From Crosby & Nichols. Very good.

The Playmate for May. From Crosby & Nichols. Very good.

F. H. H.

BOOK AND PAMPHLET SOCIETY.

At the Annual Meeting of the Book and Pamphlet Society, held on the 29th of April, the following gentlemen were chosen officers for the ensuing year.

Francis Brown, Esq., President.
Francis Alger, Esq., Vice President.
A. H. Sumner, Treasurer.
S. G. Simpkins, Secretary.

Messrs. Charles Faulkner, James Tolman, D. Chapman, with the other officers, were appointed the Executive Committee.

The Society have distributed during the past year in New England and at the West, through the agency of ministers and laymen, 11,300 tracts and 1235 bound volumes of books.

Any person may become a member of this society by paying annually the sum of one dollar. The payment of ten dollars constitutes a life member.

The Depository of the Society for Books and Pamphlets is at S. G. Simpkins's Book and Stationery store, No. 124 Washington street, and is open to all who wish to obtain books or tracts for gratuitous distribution. [Comm.

FRATERNITY OF CHURCHES.

At the last quarterly meeting of the Fraternity of Churches, the late President, Henry B. Rogers, Esq., and the Secretary, Rev. Mr. Waterston, having declined being considered as candidates for re-election, the following officers were chosen:

Rev. S. K. Lothrop, President.
Benjamin Seaver, Treasurer.
Rev. F. T. Gray, Secretary.
Judge Williams, and Edward Wigglesworth, Esq., Members of the Executive Committee.

[Comm.

☞ The Christian Freeman is greatly improved by its enlarged size and new dress.

Resignation of Editorial Charge. The following announcement in the Christian World of last week will be read by the numerous friends of Mr. Clarke with deep regret. The paragraph at the close is characteristic of the writer, who unites distinguished talents with a most Christian spirit. We wish him a sure and speedy restoration to health, and a long life of active consecration to the work of the great Master, in which he has not labored in vain thus far in life.

To the Readers of the Christian World:

Some few months since, the subscriber took the Editorial charge of the Christian World, in compliance with the request of the Proprietor, and by the advice of several friends. He is now compelled, by ill health, to leave the city for a few weeks, and to relinquish the charge of the paper, at least for that period of absence. As, however, amid the pressure of other cares, he feels his inability to do the duties of an Editor, he thinks it best to withdraw entirely from these duties, which he has so poorly fulfilled.

To the subscribers and readers of the World we wish all blessings. For any want of judgment which we have shown in our brief Editorial career, and for graver faults of any kind, we ask their consideration and forbearance.

James F. Clarke.

Brunetti's Model of Ancient Jerusalem. We have visited, by invitation, this very interesting exhibition. Taking our position on the side of the Mount of Olives, and beholding the city with the aid of the explanations of Mrs. Raymond, who is a very accomplished lecturer on the subject, we received a very clear daguerreotype impression on the mind, of the general outline of things; of the position of prominent places; of the geographical features of the region, &c. As the lecturer with her clear musical voice traced the progress of the Redeemer of men up the "via dolorosa"—a quite conspicuous avenue—we could not help a starting tear of sympathy with the Son of man, and gratitude to the Saviour of the world. It is eminently worth a visit. If at first sight there should be a slight feeling of disappointment, the spectator may be assured that it will pass off, with the examination of the work of genius and art before him. When he shall have left the scene, it will be less difficult to place himself, in imagination, amid the scenes with which the name of Jerusalem is associated.

The Church of the First Parish in Haverhill. We are happy to announce that the new house of worship for the use of the First Parish in Haverhill, is already up, and covered, and the inside plastered. The effort which this church has made, with their pastor, Mr. Richardson, is highly honorable to their united zeal, and enthusiasm, and devotedness, and self-sacrifice. We could tell a tale of female enterprise and ardor in connection with the work, with which we believe but few parallels, if any, could be found. We confess that we do not regret their having been so unsuccessful in application for needed help, since it has developed so much inward strength, and shown that one of the oldest parishes in the State has all the life, and vigor, and freshness of its youth. The building will be completed by the 1st of July.

Church in Upton. The World informs us that the new church building contracted for by this flourishing society, has already been commenced, and will probably be dedicated in the Autumn; also that Rev. W. C. Tenney, late of Kennebunk, who has been preaching for some months past in the Unitarian Society lately formed there, has accepted an invitation to remain as the pastor for a year from the last month.

Resignation of Pastoral Charge. Rev. Moses G. Thomas has resigned his charge as pastor of the Second Unitarian Society in South Boston.

☞ We are glad to learn that Moses Grant has been elected one of the Aldermen of Boston. We are glad, not because he is of this or that party in politics, or of this or that body of Christians, but because he is a good man.

Northumberland, Pa. On graduating from the Meadville school in June, Mr. Lathrop will take charge of the society vacated by the death of Rev. James Kay. [Comm.

RELIGIOUS INTELLIGENCE.

Methodist Church in Bromfield Street. The workmen are employed in demolishing this edifice, and a new Church is to be erected on the same spot, at a cost not exceeding 40,000 dollars.

Expulsion of the Jesuits from Rome. This measure is surely one of the most remarkable signs of the times. The Boston Pilot can hardly understand it, and shows its sympathy by remarking "that this persecuted Society have been ordered to quit the capital of the Catholic world." The following paragraph sets forth the fact.

The society of the Jesuits has been finally ordered to quit the capital of the catholic world, and their colleges suppressed and their headquarters removed, with general and staff, out of Rome. Where they will next set up their central banner is a puzzle. Not in Italy, most assuredly, every one of the various states of the peninsula having shown marvellous unanimity in considering them the agents of Austria and the foes of freedom. Yesterday. Cardinal Castracane received the orders of Pius IX to communicate to General Roothan (an honest Fleming) the decision of his Holiness; to the effect, that he must bag and baggage out of this city, and giving him and his associates reasonable delay to pack up. The vast property which had fallen into the hands of the Society for the last thirty years, during which they had the undisputed control over the consciences of the rich and nobles of the land, is to be now transferred to the administrative capacity of Cardinal Vizzardelli.

A Delegate from the French Protestant Church, connected with the Evangelical Alliance,—Rev. Louis Bridel, pastor of the Taitbout Chapel in Paris,—has been sent to this country for aid, in consequence of the present pecuniary pressure in France. The depositories of the Bible and Tract Societies are empty, and not a page can be printed without money in advance. Mr. B. appears at the Anniversaries held this week in New York city.

An Interesting Incident. The N. Y. Obs. mentions that on the morning of Sunday, April 30, one of the pastors gave thanks in prayer that the apprehension of bloody revolution in England had given way to assurances of peace. As the Pastor came out of church, he was accosted by a stranger who had arrived the day before in the Steamer America, and turned in to this house of worship to worship God as was his wont at home. He said he was so impressed with hearing an American congregation thank God for peace in England, that he could not refrain from introducing himself. Saying this, he took the clergyman's hand, and burst into tears.

The Presbytery of New York. From the Narrative of "the state of religion," adopted April 19, 1848, we learn that there has been a spirit of love and harmony in the churches, that they are making successful efforts to pay off their Church debts, that the attendance on worship is large, and increasing. The 25 churches number 4729 communicants, of whom were received the last year, 209 by profession, and 314 by letter. Infants baptized, 226; adults 31. Collections for benevolent purposes, $54,641. The narrative concludes:

"While we believe that the special visitations of the Spirit of grace are among the most signal blessings of God to his church, we cannot regard them as the only means of advancing religion. In the religious training of the young, in the solemn and earnest attention given to the word preached, in the godly walk and conversation of true Christians, in the small rain and heavenly dews which from time to time fall on our churches, in the peaceful deaths of the people of God, we have evidence that our gracious Saviour has not forsaken us. O may He forbid that we should undervalue or disparage His grace as connected with the more ordinary means of doing good; for how, then, can we expect those extraordinary displays of divine power which have been regarded as so essential to Zion's enlargement! May God bestow on us more of the spirit of Edwards, of Whitefield, of Paul—nay, of Christ Himself!

Desolations of Rum. At the monthly meeting this week, in the American Tract House, for the public communication of mission intelligence, Rev. J. L. Wilson, from Western Africa, stated the appalling fact, that *rum*, introduced by traders from America, England, and France, was probably doing much more to depopulate and afflict that country, than even the slave trade, with all the bloody skirmishes in its train. It was a leading article of trade with nearly all the vessels, especially from this country, visiting that region; and as one tribe after another, on the coast, sunk down under its influence, others from the interior came in to occupy their places.

He said those from the new tribes coming in, and seeing its degrading effects, would at first turn from the traders with abhorrence, and refuse to purchase; but that in a few years they also were artfully overcome by the temptation, and in their turn ruined.

A short time before he left the coast, he witnessed the melancholy spectacle of ten or twelve *chiefs*, visiting the vessel for trade, *all* of whom were made drunk.

Mr Wilson urged the propriety and importance of *Christian* merchants engaging in the African trade, as a means of introducing only wholesome articles, and spreading, through their example and otherwise, the blessings of civilization and pure religion,—thus aiding the missionaries, while enriching themselves.

FOREIGN INTELLIGENCE.

Arrival of the Britannia. This steamer left Liverpool April 22, and arrived in Boston on Sunday afternoon last, with news up to the 20th, 21st, and 22d of April. The item of chief importance from England, is the passage of the Bill for the Security of the Crown and government, by a vote of 295 yeas to 40 nays.

"Open and advised speaking" to depose the Queen, or to levy war in order to compel her Majesty to change her counsels, or in order to intimidate or overawe the Houses of Parliament, or to move any foreigner to invasion, it makes a felony punishable with transportation for life, or imprisonment for more than seven years. The Bill is to remain in force for a period of two years. Said Sir Robert Peel, in a speech on the question, "Sir, I have no sympathy—I have no respect—I have no admiration for those who, by their proceedings, involve the ignorant, the enthusiastic, and the unwary, in all the penalties of treason, and who, at the same time, so demean themselves as to escape all the consequences of their acts and words. (Loud cries of 'hear.') I cannot conceive a more despicable or more detestable character than the man who urges on his believing and devoted listeners to acts of violence and of treason, but who shrinks from taking his share of their common lot." (Cheers.)

Lord John Russel in a speech on the same question, thus expressed himself on the Repeal of the Union;—

"Any proposition supported by the great body of Irish members, as calculated to improve the situation of their country with regard to the relations of landlord and tenant, or in respect to social or political grievances, I shall be ready to listen to. But whether in discussion—if discussion they choose; in debate, if debate they choose; by argument, or in other ways by exciting the people to arms, and by urging them to take measures of force; by force if force be necessary, as long as I have breath or life in me I shall oppose the repeal of the legislative union between Great Britain and Ireland." (Loud cheers.)

Ridicule seems to be poured on the heads of the Chartists in an unmitigated storm. And it seems they have provoked it by the humbug way in which they obtained signers to their petition—some putting down "No Cheese," others "Snooks"—and the latter occurring so often—that Punch says "a Frenchman who had perused it wrote home to his friend, that the Snooks family must be very numerous and patriotic in England."

Prince Metternich and wife and son arrived in London April 29th.

In Ireland, the ardor of the Repealers still continues, but it is supposed by many on good grounds, that "a crisis has arrived in affairs, and the result will turn out favorably for the general good. The friends of a peaceable struggle for national improvement, are the most wealthy, the most respectable, and the most courageous; and while they are opposed to physical force, and we have great Britain to back them, there can be no possible hopes for the objects of reckless men.

The agitation now at work has not any really respectable supporters, and the mad party are daily finding that there is nothing to be effected by their measures but their own ruin."

It is mentioned that Steele, a friend of O'Connell, discouraged by the violent turn things had taken in Ireland, himself only for peaceful and bloodless measures, endeavored to commit suicide, by throwing himself from a bridge into the Thames, but was unsuccessful. In a letter to a friend, he writes.

"The highest aspirations of my nature were, that I should be O'Connell's principal instrument of peace, his 'Head Pacificator of Ireland,' in his efforts for the peaceful, bloodless regeneration of his own country, and for setting an example to other realms, as was nobly proved in England by Richard Cobden and his League, how revolutions may be achieved by the consolidated organization of public opinion, and without the pollution of carnage, bloodshed, and convulsion."

France. An attempt was made by the Communists instigated by Ledru Rollin, to break up the Provisional Government. On Sunday, April 16th, they mustered a force of 150,000, men and marched to the House of the Provis. Govern. with cries of "Down with Lamartine," &c. The alarm was beat, and forthwith there arose such a force of the National Guards, (and among them many of the workmen of the same class enrolled by the Communists,) that the latter shrunk away. The cries of Down with the Communists, Down with the Loafers, Hurrah for Lamartine, Hurrah for the Provisional Government, &c., first raised by the Guards, were caught up by the people, and were echoed till the welkin rang again, and the city was illuminated and filled with rejoicings at the triumph of order.

The clubs in Paris of which there are more than 200, meet nightly, and sometimes afford great amusement. At one of them an orator, probably under the exhilaration of wine, mounted the rostrum, and declared that, to save the country, (which is getting along very well,) he must have thirty thousand heads. Shouts of laughter arose on every side. Some cried, "Turn him out!" The orator made a plunge towards the door, and disappeared.

Another took his place, and said:

"And I also, gentlemen, like the individual who has just retired, I ask for thirty thousand heads." The storm was about to recommence; but the orator, whose visage was of a most pacific cast, expressed by signs a desire to explain himself. The crowd consented. "Gentlemen," said he, "you have not understood my remark. If I have demanded thirty thousand heads it was not to abuse them, nor to injure one single hair upon their crowns. Heaven forbid! You will better comprehend me when I inform you who I am. I am a hat maker, and it is as a vender of these articles that I speak. If you will deliver over to me thirty thousand heads, I will cover them with thirty thousand hats, and my fortune will be made." Shouts of laughter again arose at the adroit puff of the facetious hat maker, who drew forth from his pocket a handful of shop cards and threw them among the crowd.

Germany. In this nation things are yet more unsettled than in Poland, Austria, Italy, &c.

☞ SUNDAY SCHOOL SOCIETY. The annual meeting will be held on Wednesday evening, May 31st, in Rev Dr Gannett's Church, Federal street.—Services to commence at 7 o'clock. There will be a Report and Addresses. Singing by a choir of children. Clergymen, Parents, Sunday school Teachers and all interested, are invited to attend.

The following Questions will be presented to the meeting for general discussion; and each speaker is respectfully urged not to occupy more than fifteen minutes.

Questions. 1—How can the *intellectual* faculties be early enlisted under the dominion of the *moral*?

2—How can the scriptural idea of Christ be most clearly imparted to a young mind?

3—Is sin, with its awful consequences and its Gospel remedies, presented with sufficient frequency and impressiveness in our Sunday schools?

4—If spiritual culture be the highest of all culture, what and should the Sunday school expect from parents and Christian professors?

5—How far should oral and textual instruction be united? What principles should govern us in the selection of text-books and Sunday school libraries?

5—Are there not peculiarities in the present religious condition of the community, which call for extraordinary efforts on the part of Sunday school Teachers?

CHARLES BROOKS, Secretary.
Boston, May 13, 1848.

☞ TO AUXILIARY ASSOCIATIONS. The Auxiliaries are requested to make their Annual payments to the Treasurer, Henry P. Fairbanks, Esq., on or before the twentieth of May.

F. W. HOLLAND, Secretary of A. U. A.
apri28 tM20

☞ PLYMOUTH AND BAY MINISTERIAL ASSOCIATION. The next regular meeting of this Association will be held at the residence of Rev Mr Richardson, in Hingham, on Tuesday, the 26th inst, at 5 o'clock, P. M.

may13 AUGUSTUS R. POPE, Scribe.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, May 15th, at the Vestry of the Church of the Disciples, (Rev James F. Clarke's,) in Freeman Place, at 7½ o'clock.

Reports will probably be given by the Commitees chosen at the last meeting, and important subjects presented for consideration.

may13 T. GAFFIELD, Secretary.

☞ We are requested to give notice that the Sunday Evening Lectures of the students of the Divinity School will be held in the Meeting-house of Rev A. B. Muzzey, Cambridge, instead of the Vestry of the Meeting-house of the First Parish in Cambridge.

may13

☞ THE MIDDLESEX SUNDAY SCHOOL SOCIETY, will hold its semi-annual meeting in the Unitarian Church in West Cambridge, on Wednesday, May 24th, at 9 o'clock, A. M.

The morning session will be devoted to the discussion of topics connected with the best interests of the Sunday School, and to the choice of Officers of the Society.

In the afternoon a Sermon will be delivered before the Society, by Rev Barzilliai Frost of Concord.

THEODORE H. DORR,
may13 Sec'ry pro tem.

MARRIAGES.

In this city, 4th inst, by Rev Dr Lowell, Professor A. Gray of Harvard University, to Jane L., daughter of Chas G. Loring, Esq.

May 1, by Rev Dr Lowell, at the Lynde Street Church, Mr William S. Holmes to Miss Mary Ann B. Miller.

11th inst, at Tremont Temple, by Rev Nath'l Colver, Mr Ekbridge McAlvin to Miss Lydia Augusta Grant, both of Boston.

In Charlestown, 7th inst, by Rev Mr Blane, Mr James M. Cutter to Miss Emma Abbot.

At Jamaica Plain, 10th inst, by Rev Mr Reynolds, Mr Wm E. James to Miss Sarah L., daughter of Anson Dexter, Esq.

In Salem, Mr Parker Richardson to Mrs Clarissa Hatch, both of that city. Also, at the same time, Mr Isaac Osgood of Gloucester to Miss Abby Ann Richardson of that city.

In Weston, 26th ult, by Rev Dr Field, Mr John Calein to Miss Emily M., daughter of Benj Peirce, Esq., all of W.

In Northboro', 26th ult, by Rev Mr Allen, Mr Chas. Wright to Miss Martha Howe of West Boylston.

In Marblehead, May 2d, Mr James F. Traill to Miss Martha E. Brown.

In Haverhill, Mass., 30th ult, Mr Jonathan Stevens of Haverhill to Mrs Elizabeth T. Gilman of Exeter.

In Marlboro', May 2, by Rev A. A. Livermore, Mr Lucius S. Taylor of Richmond to Miss Louisa Tenny of M.

In Norton, 13th ult, by Rev Mr Gale, Mr Stillman A. Wetherell to Miss Adaline Smith, both of N.

In Portland, 25th ultimo, by Rev Mr Cutler, Dr Charles Baldwin of Union, Va., to Miss Ann McLellan of that city.

24th ultimo, by Rev Mr Cutler, Capt Chas Racklyft, (of the firm of Bearce and Racklyft) to Miss Ann M. Watts, both of that city.

In Great Falls, N. H., Mr David D. Colby to Miss Abba Elliot, both of Lowell, Mass.

In Portsmouth, 30th ult, by Rev Mr Peabody, Mr Benjamin S. Gerrish to Miss Mary E. Odiorne, daughter of Mr Thomas Odiorne.

In Dublin, N. H., by Rev Mr Leonard, Rev Samuel F. Clarke of Athol, Mass., to Miss Mary E. Morse of D. Also, Mr Joseph W. Fowers to Miss Rachel Cavender, both of D.

In Keene, N. H., May 2, by Rev A. A. Livermore, Mr Charles C. Miller to Miss Mary E. Towne, all of Keene.

At Quechee Village, Vt., Master Charles Durfee of Tunbridge, 16, to Miss Sarah Fuller of Q., 15.

In New York, at the Astor House, May 2d, by Rev George W. Briggs, James A. Fox to Julia Valentine Taylor.

30th ult, at the Church of the Messiah, by Rev Dr Dewey, Mr Charles Philip Lewis to Miss Hannah Jane Woodman, both of Boston.

In Brooklyn, 30th ult, by Rev Mr Farley Mr James Freeman, of Brooklyn, to Mrs Sarah Louisa Roberts of New York.

In New Orleans, Gen Wm H. Sumner of Roxbury, Mass., to Miss Mary D. Kemble of N. York.

DEATHS.

In this city, Benjamin R. Nichols, Esq., an able and learned lawyer, formerly of Salem, 62. Mr N. was son of the late Capt I. Nichols, and brother of Dr Nichols of Portland. He graduated at Harvard University in 1804; he married the youngest daughter of the late Col Timothy Pickering, who with an interesting family survive him. He was distinguished for his accuracy and business talent.

In East Boston, 5th inst, Mary E., wife of Enos Morgan, 37 years 5 months. [Belfast papers will please copy.

In Dorchester, 3d inst, Mr Charles Seaverns, 72.

In North Scituate, after a long and lingering sickness which she bore with the deepest resignation, Miss Emily Cushing, 36. A remarkable instance of Christian cheerfulness, patience, trust and hope.

In Watertown, 9th inst, Mrs Margaret Sprague, 82, consort of the late Mr Miles Sprague, formerly of Hingham.

In Marblehead, Mr Joseph Hathaway, 54.

In Salem, Henry P., son of Alfred R., and Martha Brooks, 12.

In Newburyport, Mrs Harriet Wood, wife of Mr George W. Wood, 28.

In Eastport, 23d ultimo, Mrs Lydia Brooks, 59.

In Portland, 29th ult, Miss Eunice E. Emery, formerly of Poland, 15.

In Fitchburg, May 1, Herbert, aged 5 yrs 7 mos., son of Joseph and Elizabeth M. Wood

In New York, 24th ultimo, Francis Ellen, wife of Chas E. Nichols, Esq., and only daughter of Captain John Williams of Portland, 25.

A VOICE FROM VERMONT.

Tunbridge, Orange Co., Vt., Nov. 25, 1845.

Mr. Seth W. Fowle: Dear Sir—I hereby certify that one year ago last June, I was violently attacked with a cold and cough, with a lame side and stomach, and was not free from a cough during that summer. In December following my cough increased to an alarming extent, so that during that winter I lost about thirty five pounds of flesh, and physicians with whom I advised, could give me no relief. It was thought by all that I should never recover. As my good fortune would have it, in March following after suffering exceedingly through the winter, I heard of the beneficial effects of Wistar's Balsam of Wild Cherry, by way of a friend who had received the greatest benefit by the use of the article, and was induced by him to make a trial of it myself, and no words can express my obligations to that friend for thus recommending this article to me, and at the critical moment, he did, for I had not taken up one bottle before I was completely cured, and from that day to this have not been troubled with a cough. I can cheerfully recommend it to all, as being a remedy of great value, hoping others may be induced to try it, and thus become convinced of its merits, and perhaps saved from the fatal grasp of consumption.

FREEMAN NOYES.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. may13

UNITARIAN WORKS.

	Channing's Works, 8th ed 6 vols	Complete $2 50
	Ware's Works and Life, portraits, 6 vols	4 50
	The Silent Pastor, edited by Rev J. F. W., 18mo	37
	Life of Rev Dr Channing 3 vols, portraits, (nearly ready)	3 00
	Palfrey's Lowell Lectures, with Memoir by President Everett, 2 vols 8vo	3 00
	Burnap's, "What is Unitarianism," 12mo	75
	Ware's Life, 2d ed 2 vols portraits	1 50
	Zenobia and Aurelian 4 vols, by W. Ware	2 50
	Wilson's Concessions, 8vo	3 00
	Wilson's Scripture Proofs, 8vo	1 50

The above with all other Unitarian Works, for sale at the lowest prices, by JAMES MUNROE & CO., No. 134 Washington, opposite School street.

may13 1is2os

BOOKS—REDUCED PRICES. JAMES MUNROE & CO., have received from the late Trade Sales many valuable Works, which they will sell at greatly reduced prices, among which are the following, viz:—

Greenwood's Discourses 2 v portrait,	$2 50	$1 75
Follen's Life and Works 5 v 12mo,	5 00	2 75
Christian Examiner from commencement 120 number	7 50	15 00
Essays' and Tracts edited by Sparks and Greenwood, 6 v		5 00
Christian Disciple, first series, 6 v	7 50	3 50
Dewey's Human Life, 12mo	1 00	62
De Wette's Practical Ethics, Translated by Rev S. Osgood, 2 v	2 00	1 50
De Wette's Theodore, Translated by Rev James Clark 2 v	2 00	1 50
De Wette on the Old Testament, Translated by Rev T. Parker	4 50	3 75
Follen's Life, with portrait	1 00	80
The Huguenots', in France and America, 1 v	1 50	1 00
Memoir of Ingalls, by Rev G. W. Burnap, 2d ed, portrait	62	45
Norton's Evidences of the Genuineness of the Gospels, 3v	8 00	5 00
Palfrey's Academical Lectures, 2 v 8vo	5 00	3 75
Palfrey's Discourses on Private Life, 12mo	1 00	62
Sparks' Letters on Episcopacy, new ed	84	62

may13 134 Washington, opposite School st.

Littell's Living Age, No. 209. Price 12½ cents.

Contents.

☞ A New Story by the Maiden Aunt.
1, 2, 3. Night Side of Nature—Social Outlawry—Walks to Office
4. Story of a Family—by the *Maiden Aunt*.
5. Coleridge and Southey—From the Edinburg Review.
6, 7, 8. Re-organization of Europe—Vanishing of Austria—"Model Republic."
9, 10, 11. Direction of the European War—Italian Empire—Retrospect of Germany.
12. European Correspondence of the Living Age.

☞ Published every Saturday, at Six Dollars a year, by LITTELL & CO., corner of Tremont and Bromfield streets.

☞ The Entrance to the Office is now in Bromfield street. 1tis may13

☞ Now Ready—A Third Edition of the Maiden Aunt.

BOOKS published by S. G. SIMPKINS, 124 Washington street:

Selections from the Writings of Fenelon, with a Memoir of his Life, by Mrs Follen, 5th edition.
The Savior's Life, written for children.
Illustrated Natural History.
Alice Bradford, or Experimental Religion.
Follen's German Reader.
Folsom's Livy.

POETRY FOR HOME AND SCHOOL. Selected by the author of Theory of Teaching, &c. 2d edition.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years. [Portsmouth Journal.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old. [Boston Daily Advertiser. tf may13.

VALUABLE BOOKS, suitable for Sunday Schools, Parish, and Family Libraries,—published by CHAS. S. FRANCIS & CO., 252 Broadway, New York.

WRITINGS OF ORVILLE DEWEY, D. D.—1,—Discourses on Human Nature, Human Life, and the Nature of Religion. II,—Discourses, Reviews, and Miscellanies. III,—Discourses and Reviews upon Occasions in Controversial Theology and Practical Religion, 3 vols 12mo, $1 00—any vol sold separately.

WRITINGS OF WM. WARE. Zenobia, or the Fall of Talmyra 2 vols, 7th edition, $1 25. Aurelian, or Rome in the Third Century, 2 vols $1 25. Julian or Scenes in Judea, 2 vols, 2 vols, $2 00.

WRITINGS OF L. MARIA CHILD. Letters from New York, 7th edition 2 vols, $2 35; The History of Women, 2 vols 12mo fifth edition $1 25; Philothea, a Grecian Romance, third edition 75 cts; The Mother's Book, eighth edition 63 cents; Biographies of Good Wives, third edition 63 cts; Fact and Fiction—a collection of Stories 75 cts; Memoirs of Madame de Stael and Madame Roland 63 cents; Flowers for Children 3 vols each—37½ cts; Rainbows for Children—1 00.

MEMOIRS. Memoirs of Felicia Hemans by her sister—Edited by Mrs Sigourney 63 cts; Thoughts on the Poets by H. T. Tuckerman 75 cts; Mental and Moral Culture by S. S. Randall; Lockhart's Life of Sir Walter Scott 4 vols $3 50; Tales of a Grandfather 4 vols $3 50; A new Home, who'll Follow and Forest Life 2 vols by Mrs Kirkland; Dymond's Principles of morality, with Questions by Mrs Kirkland 37½ cts; Midsummer Eve by Mrs Hale 62½ cts; Tales by the author of the Three Experiments of Living.

JUVENILE. Adventures of Congo by Mrs Farrar; Alda, the Captive, by Miss Strickland; Bebroin in Egypt; Bergiev's Children's Friend 2 vols; Barbauld's Lessons; Book of Entertainment 2 vols; Boy's Story Book; Budget of Useful Reading; Cabinet of Useful Reading; Casket of Useful Reading; Casket of Gems; Christmas Tales; Classic Tales by Miss Robbins; Claudine or Humility; Early Lessons by Miss Edgeworth; Emporium of Useful Reading; Evergreen; Every Day Book; Facts to Correct Fancies; Familiar Tales; Holland's Farewell Tales; Favorite Scholar by Mary Howitt; A Christmas Greeting by Hans Andersen; Galaxy of Useful Reading; Gleaner of Useful Reading; Tales of Illustrious Children by Miss Strickland; Holiday Stories; Kate and Lizzie by Miss Abbott; Leisure Hour Book; Libraries; Little Henri; Little Wreath and Stories and Scenes by Mrs Gilman; Memorial of Useful Reading; Midsummer Tales by Mad. Lafaye; Mirror of Useful Reading; Parent's Assistant by Miss Edgeworth; Parley's Magazine 12 v; Bible Stories; Parley Miscellany; Picture Book without Pictures; Paul Preston; Quentin Harewood; Private Purse by Mrs S. C. Hall; Refrectory of Useful Reading; Robinson Crusoe; The Robins by Mrs Trimmer; Rosanna by Miss Edgeworth; Russel and Sydney by Miss Leslie; Sanford and Merford; Selector of Useful Reading; Story without an End; Summer Day Book; Swiss Family Robinson; Tablet of Useful Reading; Tales of the Saxons; Treasury of Useful Reading; True Stories from History; Turns of Fortune by Mrs S. C. Hall; Winter Evening Book; Young Man's Evening Book, A Danish Story Book, Hans Andersen.

Published by CHAS. S. FRANCIS, & CO., New York, and for sale in Boston by

JOS. H. FRANCIS 128 Washington st.

☞ Descriptive Catalogues of all their Publications, may be had at either place, gratis. 3tis may13

THE WORCESTER CATECHISM, in 3 parts 4th edition.

Part 1,—containing the elements of Religion and Morality.

Part 2,—consisting of Questions and Answers chiefly historical on the Old Testament.

Part 3,—consisting of Questions and Answers on the New Testament.

Compiled and recommended by Ministers of the Worcester Association

This is one of the most popular Sunday School Manuals now in use. Price $1 00 per dozen.

Also,—A new edition of Channing's Catechism for very Young Children. Price 50 cents per dozen.—Just published by S. G. SIMPKINS, 124 Washington street. tf may13

1848. 1848.

SPRING STYLE.

I AM now prepared to offer to my old and new customers—for Gentlemen and Youth—for Spring and Summer—at Wholesale and Retail—a very extensive assortment of Hats and Caps, at prices which cannot fail to suit the most prudent and economical purchaser.

Store and Chambers, 173 Washington street.

april8 7tis W. M. SHUTE.

OLIVER HOLMAN,
NO. 124 STATE STREET,
Boston,
BLANK BOOK MANUFACTURER,
STATIONER,
and general Agent for
PERKINS SUPERIOR CARDS,
—for—
Railroad Tickets, Business and Address Cards.

A large Assortment of
BLANK ACCOUNT BOOKS,

of various qualities, and adapted to almost every business, constantly for sale. Books made to order with despatch, and particular attention given to the manufacture of Books of unusual and difficult patterns.

Banking, Insurance, Manufacturing and Railroad Corporations, Merchants and others furnished with complete sets, or single books to order, which will be warranted satisfactory in every respect.

STATIONERY

of every description, *Commercial and Law Blanks, Copying Presses and Materials, Drawing and Profile Papers* and various articles for Engineers, Artists and Schools, for sale low.

Binding and Ruling to any desired patterns.

march11 1yis

MEMOIR AND SERMONS. Now in press, and will be published in May, *A Volume of Sermons*, by the late Rev. W. B. O. Peabody, D. D., of Springfield, Mass. This volume will be accompanied with a Memoir of the Author, by his Brother, the Rev. O. W. B. Peabody of Burlington, Vt.

BENJ. H. GREENE, Publisher,
april22 3t 124 Washington st.

MARTIN L. BRADFORD, 142 Washington St., 3 doors north of the Old South Church,
IMPORTER, WHOLESALE, AND RETAIL DEALER IN
KNIVES AND FORKS,
POCKET KNIVES, SCISSORS, RAZORS,
FAMILY HARDWARE,
CARPENTERS' TOOLS,

Sole Agent in New England for LEONARD & WINDT'S Patent Tailors Shears and Barbers Scissors.

—ALSO—

A complete assortment of Fishing Tackle.

Agent for Johnson's Patent Spring Fish Hooks.

Agent for Schoenbein's Gun Cotton.

april15 eop7tis

Just Published,
ADAMS'S NEW ARITHMETIC,
REVISED EDITION.

THE Publishers give notice that this valuable School Book is now in the market. The work has undergone a thorough revision. It contains the characteristics of the former edition, in a greatly improved form, with such corrections and additions as the wants of the times demand.

Adam's New Arithmetic is almost the only work on Arithmetic used in extensive sections of New England. It has been adapted to the currency of, and republished, in Canada. It has also been translated and re-published in Greece. It is used in every part of the United States; and in the State of New York, is the Text Book in ninety-three of the one hundred and fifty-five Academies which reported to the Regents of the University in 1847. Notwithstanding the multiplication of Arithmetics, made up, many of them, of the *material* of Adam's New Arithmetic, the work has steadily increased in the public favor and demand.

Teachers, Superintendents and Committees are respectfully invited to examine the revised edition, every facility for which will be furnished by the Publishers.

PHILLIPS & SAMPSON,
110 Washington st., Boston.
J. W. PRENTISS & Co., Keene, N. H.
april22 6tis

FOX'S MINISTRY OF CHRIST. *Price Reduced.* The Ministry of Christ, by Rev. Thomas B. Fox, revised with additions and questions. Price $4 50 per dozen, re

POETRY.

For the Register.

DEVOTION.

[Our readers will be interested to know that a contributor to our poetical column, with the initials, H. J. W., whose effusions they always read with pleasure, must be designated henceforth by the initials H. J. L. We trust that in her new sphere of life, her poetry will not be turned into prose.]

Gather thy thoughts about thee and be still!
It is the temple of the living God!
Let Love and Penitence thy bosom fill,
And walk the 'path of prayer' a Savior trod.

All spots are holy to the pure in heart,
Since every where is God, the soul of all!
Oh, walk with Him the crowded city's mart,
And hear Him in the thundering waterfall.

Seek Him in lonely groves, in sunny fields,
By the clear streamlet of the woodland wild;
Each spot, alike, accepted incense yields
To Him who loves the censer undefiled.

Oh! be thy heart that censer, and thy prayer
The incense offered to His changeless love!
Make His pure worship thine incessant care,
And o'er thy soul shall brood the Heavenly dove.

H. J. W.

THE BUILDERS.

BY HENRY W. LONGFELLOW.

Nothing useless is, or low;
Each thing in its place is best,
And what seems but idle show,
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where God shall dwell,
Beautiful, entire and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stair-ways, where the feet
Stumble as they seek to climb.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

MISCELLANEOUS.

FOOT-PRINTS OF ANGELS.

BY HENRY W. LONGFELLOW.

It was Sunday morning; and the church bells were ringing together. From all the neighboring villages came the solemn, joyful sounds, floating through the sunny air, mellow and faint and low,—all mingling into one harmonious chime, like the sound of some distant organ in heaven. Anon they ceased; and the woods, and the clouds, and the whole village, and the very air itself seemed to pray, so silent was it everywhere.

The venerable old man,—high priest and patriarch in the land,—went up the pulpit stairs, as Moses and Aaron went up Mount Hor, in the sight of all the congregation,—for the pulpit stairs were in front and very high.

Paul Flemming will never forget the sermon he heard that day,—no, not even if he should live to be as old as he who preached it. The text was, "I know that my Redeemer liveth." It was meant to console the pious, poor widow, who sat right before him at the foot of the pulpit stairs, all in black, and her heart breaking. He said nothing of the terrors of death, nor of the gloom of the narrow house, but looking beyond these things, as mere circumstances to which the imagination mainly gives importance, he told his hearers of the innocence of childhood in heaven, and how the beautiful Lord Jesus was once a little child, and how in heaven the spirits of little children walked with him, and gathered flowers in the fields of Paradise. Good old man! In the behalf of humanity, I thank thee for these benignant words! And still more than I, the bereaved mother thanked thee; and from that hour, though she wept in secret for her child, yet

"She knew he was with Jesus,
And she asked him not again."

After the sermon, Paul Flemming walked forth alone in the church-yard. There was no one there, save the little boy, who was fishing with a pin-hook in a grave half full of water. But a few moments afterward, through the arched gateway under the belfry came a funeral procession. At its head walked a priest in white surplice, chanting. Peasants, old and young, followed him, with burning tapers in their hands. A young girl carried in her arms a dead child, wrapped in its little winding sheet. The grave was close under the wall, by the church door. A vase of holy water stood beside it. The sexton took the child from the girl's arm, and put it into a coffin; and, as he placed it in the grave, the girl held a cross over it, wreathed with roses, and the priest and peasants sang a funeral hymn. When this was over, the priest sprinkled the grave with holy water: and then they all went into the church, each one stopping as he passed the grave to throw a handful of earth into it, and sprinkled it with holy water.

A few moments afterwards, the voice of the priest was heard saying mass in the church, and Flemming saw the toothless old sexton treading the fresh earth into the grave of the little child, with his clouted shoes. He approached him, and asked the age of the deceased. The sexton, leaned a moment on his spade, and shrugging his shoulders replied:

"Only an hour or two. It was born in the night, and died early this morning!"

"A brief existence," said Flemming. "The child seems to have been born only to be buried, and have its name recorded on a wooden tombstone."

The sexton went on with his work and made no reply. Flemming still lingered among the graves, gazing with wonder at the strange devices by which man has rendered death horrible and the grave loathsome.

In the temple of Juno at Elis, Sleep and his twin-brother Death were represented as children reposing in the arms of Night. On various funeral monuments of the ancients, the Genius of Death is sculptured as a beautiful youth leaning on an inverted torch, in the attitude of repose, his wings folded and his feet crossed. In such peaceful and attractive forms, did the imagination of the ancient poems represent death. And these were men in whose souls the religion of Nature was like the light of stars, beautiful, but faint and cold! Strange, that in later days, this angel of God, which leads us with a gentle hand into the "Land of the great departed into the silent Land," should have been transformed into a monstrous and terrific thing! Such is the spectral rider on the white horse—such the ghastly skeleton with scythe and hour glass—the Reaper, whose name is Death!

One of the most popular themes of poetry and painting in the Middle ages, and continuing down even in modern times, was the Dance of Death. In almost all languages is it written,—the apparition of the grim spectre, putting a sudden stop to all business, and leading men away into the "remarkable retirement" of the grave. It is written in an ancient Spanish poem, and painted on a wooden bridge in Switzerland.

The designs of Holbein are well known. The most striking among them is that, where, from a group of children sitting round a cottage hearth, Death has taken one by the hand, and is leading it out of the door. Quietly and unresistingly goes the child, and in its countenance no grief, but wonder only;—while the other children are weeping and stretching forth their hands in vain towards their departing brother. A beautiful design it is, in all save the skeleton. Angel had been better, with folded wings, and touch inverted.

And now the sun was growing high and warm. A little chapel, whose door stood open, seemed to invite Flemming to enter and enjoy the grateful coolness. He went in. There was no one there.—The walls were covered with painting and sculpture of the rudest kind, and with a few funeral tablets. There was nothing there to move the heart to devotion, but in that hour the heart of Flemming was weak,—weak as a child's. He bowed his stubborn knees, and wept. And oh! how many disappointed hopes, how many bitter recollections, how much of wounded pride, and unrequited love, were in those tears, through which he read on a marble tablet in the chapel wall opposite, this singular inscription:

"Look not mournfully into the Past. It comes not back again. Wisely improve the Present. It is thine. Go forth to meet the shadowy future without fear, and with a manly heart."

It seemed to him, as if the unknown tenant of that grave had opened his lips of dust, and spoken to him the words of consolation, which his soul needed, and which no friend had yet spoken. In a moment the anguish of his thoughts was still. The stone was rolled away from the door of his heart, death was no longer there, but an angel clothed in white. He stood up, and his eyes were no more bleared with tears; and looking into the bright morning heaven, he said:

"I will be strong!"

Men sometimes go down into tombs with painful longings to behold once more the faces of their departed friends, and as they gaze upon them lying there so peacefully with the semblance that they wore on earth, the sweet breath of heaven touches them and they crumble and fall together, and are but dust. So did his soul then descend for the last time into the great tomb of the Past, with painful longings to behold once more the dear faces of those he had loved; and the sweet breath of heaven touched them, but crumbled away and perished as he gazed. They, too, were dust. And thus, farsounding, he heard the great gate of the Past shut behind him as the Divine Poet did the gate of Paradise, when the angel pointed him the way up the Holy Mountain; and to him likewise was it forbidden to look back.

In the life of every man, there are sudden transitions of feeling, which seem almost miraculous. At once, as if some magician had touched the heavens and the earth, the dark clouds melt into the air, the wind falls, and serenity succeeds the storm. The causes which produce these sudden changes may have been long at work within us, but the changes themselves are instantaneous, and apparently without sufficient cause. It was so with Flemming; and from that hour forth he resolved, that he would no longer veer with every shifting wind of circumstance; no longer be a child's plaything in the hands of Fate, which we ourselves do make or mar. He resolved henceforward not to lean on others; but to walk confident and self-possessed; no longer to waste his years in vain regrets, nor wait the fulfilment of boundless hopes and indiscreet desires; but to live in the Present wisely, alike forgetful of the Past, and careless of what the mysterious Future might bring. And from that moment he was calm and strong; he was reconciled with himself! His thoughts turned to his distant home beyond the sea. An indescribable feeling arose within him.

"Thither I will turn my wandering footsteps," said he, "and be a man among men, and no longer a dreamer among shadows. Henceforth be mine a life of action and reality! I will work in my own sphere, nor wish it other than it is. This alone is health and happiness. This alone is life:

"Life that shall send
A challenge to its end,
And when it comes, say, 'Welcome friend!'"

Why have I not made these sage reflections, this wise resolve sooner? Can such a simple result spring only from the long and intricate process of experience? Alas! it is not till time, with reckless hand, has torn out half the leaves from the Book of Human life, to light the fires of passion with from day to day, that Man begins to see that the leaves which remain are few in number, and to remember, faintly at first, and then more clearly, that upon the earlier pages of that book was written a story of happy innocence; which he would fain read over again. Then come listless irresolution, and the inevitable action of despair; or else the firm resolve to record upon the leaves that still remain a more noble history than the child's story with which the book began." [Hyperion.

GENEALOGY OF JOHN QUINCY ADAMS.

[From Rev. Dr. Pierce.]

It was a felicity of John Quincy Adams' life, that he sprung from a long line of pious and industrious ancestors. This circumstance he was in the habit of gratefully recognizing.

This fondness for genealogical researches, was a striking characteristic of his father, particularly towards the close of life.

I distinctly remember a conversation with him on the subject, at his house, in Quincy, in which he lamented that he had not earlier cultivated a taste for tracing genealogies, which, he said, was growing upon him as he advanced in life; for, added he, I have lost many precious opportunities for accumulating genealogical facts by the departure of so many, who could have furnished them. He then said with an emphasis which I can never forget, "I hold the person who is not fond of tracing a line of virtuous ancestry to be both a *natural*, and an *unnatural* fool."

The first, in the male line, who came to this country, was Henry Adams, who settled at Braintree, near Quincy, one of the original proprietors. He had a son Joseph, whose son Joseph was father of Deacon John Adams, father of the first President Adams. So that John Quincy Adams was great, great, great grandson of the founder of the family, in this country. The first four were industrious farmers, members in full communion with the church to which they belonged. The father of President John Adams, was for many years Deacon of the Church in his native village.

The mother of the first President Adams was Susanna Boylston, of Brookline. In repeated instances he has mentioned her with the same affection and respect, with which John Quincy Adams always spoke of his mother. There can be no doubt, that, in both cases, the sons owed much to maternal instruction and influence for what they became in subsequent life. O what importance do such considerations annex to the efforts of a good mother in training the rising generation!

Every one, who has read Mrs. Adams' letters, (and who has not read them?) cannot fail to have perceived, how admirably she was fitted to train up such a son. In an interview which I had with the elder Adams toward the close of his life, in company with others, our inquiries principally related to the education of his son, John Quincy Adams. On this his favorite subject, he was pleased amply to gratify our curiosity. He descended into particulars, and gave a minute account of the various literary institutions in which he had placed him in Europe and America, from his early youth, to his admission into Harvard University. Never can I forget the emphatical terms in which he closed his account, by adding, "but after all, it must be considered, that my son had a mother." Who, that was ever acquainted with this highly gifted woman, or read the productions of her mind, but must be struck with the propriety of this tribute to her memory.

The mother of John Quincy Adams, was Abigail, daughter of the Rev. William Smith, of Weymouth. Her mother was daughter of Col. John Quincy, who lived and died in that part of Quincy, called Mount Wollaston.

At one of my last interviews with him, Mr. Adams gave me the following account. He was born on Saturday, July 11th, 1767, so that his mother, in allusion to an old distich of those times, used playfully to say to him, "John, you will have to work for your living."

On the next day, he was baptized in the church by the Rev. Anthony Wibird, and by the solicitation of his grandmother, wife of the Rev. William Smith, he was named John Quincy, after her father, the great grandfather of the child.

On Monday, July 13, this Col. John Quincy, whose name he bore, expired.

In my last visit to him, but one, my curiosity led me to propose the following question; how was it, Mr. Adams that your mother, the daughter of a plain country clergymen, when the means of education, especially in our villages, were so exceedingly limited, became so accomplished a scholar? He at once replied, that she was principally indebted for her early training to judge Richard Cranch, a native of Devonshire, England, who, on becoming engaged to her elder sister Mary, kindly superintended the education of the three sisters.

Rev. William Smith. The Rev. William Smith, of Weymouth, entertaining notions, somewhat singular, of subjects becoming the pulpit, was in the habit of preaching occasional sermons on the Lord's day after the marriage of his children.

When Mary, his eldest daughter was married to Richard Cranch, a match which he highly approved, his text was, "Mary hath chosen that good part, which cannot be taken from her."

With the marriage of Abigail to John Adams, he was not so much pleased; as he imbibed some of the prejudices of the times against country lawyers. Ah! little did he then anticipate the future eminence, which awaited this son-in-law! His text, at this marriage, was, "John came neither eating nor drinking, and they say, he hath a devil."

The third daughter, Elizabeth, was married to the Rev. John Shaw, of Haverhill. This was a connection which the father greatly approved, which led him to preach from the following text: "There was a man sent from God, whose name was John." [Ib.

Obscure men become illustrious.—One of the best editors the *Westminster Review* could ever boast, and one of the most brilliant writers of the passing hour, was a cooper in Aberdeen. One of the editors of a London daily journal was a baker in Elgin; perhaps the best reporter in the *London Times* was a weaver in Edinburgh; the editor of the *Edinburgh Witness* was a stonemason. One of the ablest ministers in London was a blacksmith in Dundee; another was a watchmaker in Banff; the late Dr. Milne, of China, was a herd-boy in Rhynie; the principal of the London Missionary Society's College at Hong Kong was a saddler at Huntly; and one of the best missionaries that ever went to India was a tailor in Keith. The leading mechanist on the London and Birmingham Railway, with 700*l.* a year, was a mechanic in Glasgow; and perhaps the richest iron-founder in England was a working man in Moray. Sir James Clarke, Her Majesty's physician, was a druggist in Banff; Joseph Hume was a sailor; Mr. Macgregor, the member for Glasgow, was a poor boy in Ross-shire; James Wilson, the member for Westbury, was a ploughman in Haddington; and Arthur Anderson, the member for Orkney, earned his bread by the sweat of his brow in the Ultima Thule.—*North of Scotland Gazette.*

HOLIDAYS IN THE W. I. ISLANDS.

[Rev. Mr. Graves thus writes from Kingston, Jamaica, to the Christian Reflector.]

The Christmas holidays are but just over, in connection with which we have had ten days of vacation. The attention paid to these holidays is far greater here than in the United States; all the shops were shut on Christmas day, also on New Year's day. The natives gathering each night in groups; and their African dances, with the monotonous music of the banjou, were prolonged again till nearly morning, disturbing the sleep of all civilized and would-be-quiet people in every part of the city. The excitement of the blacks in these dances is said to be excessive, and they are attended with every species of vulgarity and vice. Indeed they are the legitimate fruits and practices of heathenism, improved by the alcoholic drinks of Christians. Many of those who professed to embrace Christianity and became members of churches while they were yet slaves or soon after emancipation, have relapsed into the practice of these disgusting revels, to the great dishonor of religion and distress of the missionaries who have labored for their salvation. There are many true Christians among the sons of Africa in these islands, but hundreds have *professed* piety in whom there is a *most lamentable want* of intelligent moral principle. To these and similar facts I have a host of testimony; indeed I can get no *contrary* testimony.

It is an unfortunate fact that the example of *overseers* and others of the higher classes, is to a great extent exceedingly prejudicial to the promotion of good morals among the people. As an instance of the excess in revelry to which many go, we may mention a most horrid joke which has recently been perpetrated in the island, in a small party of *gentlemen*. Dr. R. C. Tuthill, reputed to be a well-bred and skillful surgeon, while in a state of intoxication after a dinner party, was wrapped by his fellows in a sheet; rum was then poured over his body, and the saturated sheet set on fire! Within twenty-four hours the wretched victim of this hellish revelry was a corpse. The perpetrators of the outrage are too *respectable* to be brought to justice. One of the party was the son of a highly ranked clergyman of the Church of England; and the necessity of leaving the island is probably the worst punishment any of them will have to suffer.

Reading and Speaking.—Always when you read or speak, learn to preserve an erect attitude. When you blow through a flexible tube, the air is expelled with more quickness and facility when the tube is straight than when crooked. From the same principle the windpipe, which conveys the breath from the mouth and nostrils to the lungs, and from thence again outwardly, should always be retained in an even and open position. When you read in your chamber never decline your head or body towards the table, but sit upright, and hold the book or paper on a level with your breast. When you speak in public let the weight of your whole body rest upon your legs alone. Keep your throat and nostrils always clear and open. These are the passages through which the breath and voice are expelled, and the smallest obstruction in them produces an effect similar to what we find in an instrument from the same cause. Those who are not accustomed to expel their breath with the same freedom through the nostrils as through the mouth, pronounce the three nasals—m, n, and ng, very imperfectly, which produce that dull, disagreeable sound which we call snivelling or speaking through the nose. The latter term is entirely wrong, because it is the defect of *not* speaking through the nose which occasions that impropriety in articulation. Sometimes this habit arises from an excess in taking snuff, which ought always to be avoided by a public speaker or singer.—*Smith's Hints on Elocution.*

THE Subscriber would be glad to receive into his family two or more lads for the purposes of instruction. He would prefer those who are pursuing studies preparatory for College, but will take any above the age of eight years.

J. PRENTISS ALLEN, Sterling, Mass.

Refer to George Putnam, D. D., Roxbury, John Ware, M. D., Boston, Stephen Weld, Esq., Jamaica Plain. tf april28

MONEY AND TIME SAVED
DRY GOODS CHEAP
AT THE
LADIES' EXCHANGE,
192 Washington Street, Boston.

GEO. W. WARREN & CO.

CALL the attention of purchasers of Dry Goods, *either at wholesale or retail*, to their
NEW STOCK OF SPRING GOODS.

[*At this establishment purchasers can find every kind and quality of Goods, from a common unbleached Cotton or sixpenny Print, to the finest and most costly fabrics imported, and always at EXTRAORDINARY LOW PRICES, and only one price named.*]

We are now opening a large and Splendid Stock of
Shawls, Silk Goods, Dress Goods, Fancy Goods, Linens, Woollens, Cottons,
In fact, everything in our line, for either
Men's, Women's or Children's Wear,
OR FOR
HOUSEKEEPING PURPOSES.
WE ARE NOW PREPARED TO SHOW THE LARGEST ASSORTMENT OF GOODS, AND AT THE LOWEST PRICES, EVER KNOWN IN OUR EXPERIENCE.

Grateful for the liberal patronage bestowed upon us, we shall use our best means to continue the increase of business, that has yearly attended us; our sales having reached a very large amount, make our per cent. expenses so low, that we can afford to sell at unusually small profits, and we *find it our interest* to do so—the interest of buyer and seller is one, *in the long run.*

There is an impression with some that large stores are more expensive than small—whereas our *per cent.* expenses are *less than one-half* what they were in our smaller store. We have increased our sales so much more in proportion than we have our expenses.

"SMALL PROFITS, QUICK RETURNS."
ONE PRICE ONLY.
GEORGE W. WARREN & CO.
march25

A Card.

THE undersigned hereby informs the Clergy, Committees of Religious Societies, and others, that he is prepared to execute, in a tasteful and appropriate manner, the decoration of interior walls and ceilings of Churches, Halls, and other buildings, in *Fresco, Oak Paneling*, or other ornamental styles of Painting, and is confident that his experience in the art, and his reasonable charges, will insure satisfaction.

Ventilating transparent Window Shades in Colors representing Stained Glass, and scriptural sentences beautifully lettered on tablets in gold and relief, furnished at short notice.

Specimens of his work may be seen, and references given if required. Letters addressed to him, post paid, will be promptly attended to.

THOMAS D. MORRIS,
153 Washington Street.

Entrance No. 1 Harvard Place, directly opposite the Old South Church.
march18 eopos&is6mos

DANCING AND THE CALISTHENIC EXERCISES, Minerva Hall, 339 Washington street MR. SULLIVAN, Professor of Dancing and Calisthenics, just arrived in this city from London and Paris respectfully announces to the Ladies and Gentleman of Boston, that he has now opened in the above Hall for the purpose of giving instruction in the most admired and fashionable Dances which he has acquired from the eminent Professors, Mons. E. Coulon and Cellarius, in the above cities.

Evening Classes for Young Gentlemen, at 8, same Evening, for lessons in the Polka, Redowa, Mazurka Waltzes, Deux Temps and Cinq Temps Waltz, also, in plain Waltzing, Gallopades and new Cotillions, &c.

A Class for Calisthenic Exercises on Wednesdays and Saturdays, at three o'clock. Mr. S. will have the honor of introducing the newly invented Calisthenic [illegible] which is acknowledged to be the best instrument yet invented for expanding the chest, improving the carriage and strengthening the frame. Ladies interested in these exercises, will please call at the above hours, when Mr. S. will be happy to explain to them, the use of the instruments.

Private Families attended at their residence, if preferred.

Schools and Classes in the neighboring towns also attended.

For terms, references, &c., apply to Mr. S. at the Hall, or to Mr. F. L. Capen, Principal of he High School for Young Ladies. tf oct2

STATIONERY.

S. G. SIMPKINS, 124 Washington Street, corner of Water st., has for sale at low prices, a general assortment of
ENGLISH, FRENCH AND AMERICAN STATIONERY,
Consisting of Cap, Letter and Note Paper; Tissue, Cartridge and Wrapping Paper; Envelopes; Drawing Paper; Bristol Board; Bonnet and Binders' Board; Drawing and Writing Pencils; Osborne's Water Colors; Sealing Wax; Wafers; Steel Pens, on cards and in boxes; Gold Pens; Black, Blue and Red Writing Ink; Gold and Silver Pencil Cases; Inkstands; Pocket Books; Wallets; Memorandum Books; Card Cases; Motto Seals; Letter Stamps; Visiting Cards; Gammon Boards; Chess Men; Stylographic Pencils; Portfolios; Work Boxes; Writing Desks; Transparent, Porcelain and School Slates; Drawing Books and Copy Books, Indelible Ink, &c.

ACCOUNT BOOKS.

Legers; Journals; Day Books; Letter, Note, and Memorandum Books.

—ALSO—

Bibles, of quarto, octavo, and smaller sizes, in various styles of binding. tf april15

Albion Life Insurance Company,
LONDON, NEW YORK AND BOSTON.
INSTITUTED IN 1805.

THE undersigned having been appointed Agents to the Albion Company for Boston and vicinity, are prepared to receive proposals for Insurances on Lives, and are empowered in unexceptionable cases to grant policies without reference to the Board of Directors in London.

ADVANTAGES OFFERED BY THIS COMPANY.

Perfect Security, arising from a large paid up capital and accumulated profits of a business of over FORTY *years standing.*

Premiums may be paid quarterly, half yearly, or annually.

When the insurance is for the whole term of Life, HALF the premium may remain unpaid for five years on paying interest.

The insured participate AT ONCE in ALL the profits of the business both in Europe and America, and in the first division of profits in 1849, which are *paid in* CASH.

No charge for sea risk from any one part of the American continent to any other part.

Medical Examiners—J. B. S. Jackson, M. D., J. Mason Warren, M. D.

Prospectuses and all requisite information can be had at our Office, *No 5 Merchants' Exchange, Boston.*

WM. HALES, } Agents to the Company
SAML. PAGE, } for Boston and vicinity.
ag21 ostf

CHURCH BELLS. The Subscribers continue to cast
CHURCH BELLS,
of any weight required, on the most favorable terms. Also—Manufacture in great variety,
CHANDELIERS,
suitable for Churches and other public buildings, Solar Lamps, Candelabra and Girandoles.

Orders left at the Factory, on Causeway street or Store No. 24 Commercial street, will be promptly attended to. HENRY N. HOOPER & CO.
my1 ia3tos1y

CHRISTIAN VIEWS,—or Discourses, Doctrinal, Practical and Devotional, designed for the candid, serious consideration of all denominations of Christians, by the Author of the Christian Layman, 1 vol. 624 cents. This day published by
CROSBY & NICHOLS,
april22 ia4tos4t 111 Washington st.

THE WILLIAMS FAMILY. The Genealogical History of the Williams Family, in America, with Elegant Portraits, 1 vol. By Stephen Williams, M. D. This highly interesting book, is just published and is for sale at the Office of the Christian Register, No. 22 School Street,—up stairs. dec 11

Grandin Dudley & Blake,
SURGEON DENTISTS,
No. 238 Washington Street,
Corner of Central Court,
Boston.
dec4 1yos

NEW GOODS.

DANIELL & CO.,
201 Washington Street.

WE have recieved by recent arrivals at New York and this port, a choice selection of
FOREIGN GOODS,
and from our best manufacturers in this country all the kinds of
DOMESTIC GOODS,
wanted for a family, making our Stock complete in all our departments, and which we are prepared to sell at extremely
Low Prices.
Many articles having been recently purchased at great sacrifice at the
NEW YORK AUCTIONS,
will be sold less than cost of importation. We wish our customers to feel assured that whilst we always name but
ONE PRICE
for our goods that it shall always be a low price. Our Stock consists in part of
SHAWLS,
Of all the new and desirable styles;
DRESS SILKS,
In great variety of widths, styles and colors;
BLACK SILKS,
Of the best make and finish imported.
DRESS GOODS,
Of every fabric suited to the season.
Linen Goods,
Manufactured in the best manner, of pure flax.
EMBROIDERIES—a beautiful assortment of the latest styles.
LINEN CAMBRIC HDKFS—plain borders, hemstitched, revere stitched and embroidered.
MOURNING GOODS—consisting of every article used for mourning.
Embossed Centre Table and Piano Covers,
Quilts, Blankets, Cottons, Flannels,
and every description of
HOUSEKEEPING GOODS.
DANIELL & CO.,
201 Washington St.
april15 eopiseopos2m

RE-OPENING
—OF—
JEWETT & PRESCOTT'S
SILK AND SHAWL STORE,
—IN—
MILK STREET,
A FEW STEPS FROM WASHINGTON STREET.

RECEPTION BY THE LATEST ARRIVALS,
—OF—
500 PACKAGES
SILK GOODS AND SHAWLS,
Unsurpassed in Beauty and Variety of
NEW STYLES,
By any assortment in the United States

JEWETT & PRESCOTT'S PLAN, OF COMBINING THE
WHOLESALE AND RETAIL
BUSINESS in Milk street, has received PUBLIC APPROBATION of the MOST DECIDED CHARACTER, which circumstance has rendered the Enlargement of their Establishment absolutely necessary.
THE MILK STREET
Silk and Shawl Store,
HAS ACCORDINGLY BEEN
ENLARGED, RE MODELED AND IMPROVED,
from one Extreme to the other, and now
PRESENTS AN APPEARANCE
TRULY MAGNIFICENT,
AND WORTHY THE NOTICE OF PURCHASERS FROM EVERY SECTION
OF
NEW ENGLAND.
☞ The Complete Sale of J. & P.'s Stock during the months of December and January, enables them to open the SPRING BUSINESS without a Dollar's Worth of Old Goods, which cannot be said by any other firm in the City of Boston.

THE ABOVE
500 PACKAGES
NOW OPENING, CONTAIN
LONG AND SQUARE SHAWLS,
OF EVERY DESCRIPTION.
SILKS AND SATINS,
FOR DRESSES,
All of which are in Colors, Designs and Qualities, wholly arranged by ourselves, and Manufactured for the MILK STREET SILK AND SHAWL STORE,
ALONE!!!
—ALSO—
VISITES, AND VISITE SILKS,
VELVETS,
CHOICEST QUALITIES OF
Bombazines, Alpines. Alpaccas,
AND A LARGE VARIETY
of Goods that do not come under the head of Silks and Shawls. It is an UNDENIABLE FACT that a very large Proportion of the
SILK GOODS
—AND—
SHAWLS
CONSUMED IN NEW ENGLAND, PASS THROUGH OUR HANDS,
and this Circumstance alone sufficiently demonstrates to Purchasers the advantage of Buying at HEAD QUARTERS, and from FIRST HANDS, where the *LOWEST PRICES,*
—AND—
LATEST STYLES OF GOODS,
CAN ALWAYS BE SECURED.

THE LADIES,
WILL FIND OUR RETAIL DEPARTMENT
UNDER THE
MOST PERFECT MANAGEMENT,
AND FILLED WITH
CHOICE AND FASHIONABLE GOODS,
DIFFERENT FROM THOSE TO BE FOUND ELSEWHERE.
JEWETT & PRESCOTT,
MILK STREET,
NEXT TO THE OLD SOUTH CHURCH.
march11 2mis1mos

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr and Mrs Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the Fitchburg Railroad, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Mr. C. E. How is Teacher of the Piano and Singing. The Summer Quarter will commence on Monday the 13th of May.

References.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.
Dec. 1st, 1847. os1y april22

WALTER I. FROST,
IMPORTER AND DEALER IN
HOUSEKEEPING HARDWARE,
—AND—
CUTLERY,
No. 182 Washington Street,
2 doors north of Franklin,

JUST imported, and now open, a superior lot of Knives and Forks, Tea Trays, Scissors, Pocket Knives, &c., &c., at the lowest prices.
FISHING TACKLE,
consisting of an assortment of Rods, Reeds, Lines, Hooks, Flies, Gut, &c., always on hand and at low prices. eowiseowostf april22

CORBETT'S UNRIVALLED
COMPOUND SYRUP OF SARSAPARILLA.

THE Subscribers having purchased of Dr. Corbett, of Shaker Village, Canterbury, N. H., the exclusive right for the sale of this invaluable preparation, now offer the same to the public, under the amplest testimonials as to its signal and efficacious qualities. It stands unrivalled in cures of the most inveterate cases of Scrofula and all diseases of the Blood. It also, by its powerful alterative qualities securely and permanently effects a full restorative to Health in cases of Chronic Inflammation of the Digestive Organs, Dyspepsia or Indigestion, Jaundice, Weakness and Soreness of the Stomach, Salt Rheum; all Cutaneous Eruptions, Erysipelas, &c., &c.

The fact is well established by Medical Writers.—The Phthisis Pulmonachs or *Consumption*, a disease most fatal in this Country, most generally originates in a Scrofulous state of the System. Diseases of the Liver and affections of the Biliary secretions often originate with persons of Scrofulous taint. And before such diseases can be mitigated or arrested, this Scrofulous Diathesis must be removed. This, the present preparation, is warranted *Effectually to do.*

The Formula has been laid before the New Hampshire Medical Society and was there approved. And the celebrated Dr. Twitchell of Keene, N. H., who has personally tested its virtues, and approves and prescribes this medicine in his general practice, pronounces it, the *best preparation of Sarsaparilla ever known*" and cordially affords it his full commendation.

It is not the design or purpose of the Originator or the Proprietors of this Medicine, to attempt to bring it into notice or repute, by publishing accounts of extraordinary cures it has effected, or the great relief and benefit which hundreds and thousands have realised from its use.

But the Proprietors rely upon the *merits of this* medicine *alone* to bring it into general use. Its virtues have been tested through a process of years in every form of Scrofula affection, &c. And it is designed as a permanent, substantial and standard medicine, and may always be depended upon by the Medical Faculty and all others to be just what it purports to be. The *form* of this preparation, its Component *Parts*, &c., have been placed with the most distinguished Physicians of the country. Among those in this city, are Dr. J. C. Warren, Dr. J. W. Warren, Dr. J. Hayward, Dr. John Jeffries, Dr. J. V. C. Smith and others. Several of whom have given their names in writing in favor of this medicine.

At the recent Exhibition of the Massachusetts Charible Association, held in this city, September 1847, the Judges on Chemicals made the following report.

"The Compound Syrup of Sarsaparilla as prepared by Dr. Corbett of the Shaker Society, Canterbury, N. H., the Committee have carefully examined. It comes sustained by the names of the most distinguished Physicians in the country, and from a knowledge of its component parts, the Committee cannot but express their full belief as to its efficacious qualities. The ingredients entering into its composition are of such a highly useful and alterative quality, that the Committee, willingly pronounce it to be the BEST preparation of Sarsaparilla Syrup yet known; and as such think it deserving of a Diploma." (Signed by)

John W. Webster, Professor of Chemistry in Harvard College.
Martin Gay, M. D., Chemist, Boston.
J. V. C. Smith, M. D., Editor of the Boston Medical and Surgical Journal—and others.

Under a full conviction of the virtues of this medicine, without accumulating facts as to the same, the Proprietors with all confidence now place it before the public as a preparation not equalled by any, yet even discovered.

For sale by the Proprietors, in any quantity.
EDWARD BRINLEY & CO.,
No. 34, South side Faneuil Hall, and their appointed Agents. march11

MRS. MOTT
FEMALE PHYSICIAN.

HAVING entirely retired from travelling, informs her patients, and the public generally that she may at all times be found at her residence,
NO. 40 CAMBRIDGE STREET,
Opposite Lynde street, Boston, Mass.
where she will attend to all diseases incident to the human frame, in men, women and children, EXCEPT THOSE ARISING FROM IMMORALITY.

Mrs. Mott has had great experience and success in her practice, which from her long location in Boston is too generally known to require further comment. Her remedies are entirely vegetable, and her method of treatment and curing, different from any other practitioner. She has many advantages over others, as she receives many of her
ROOTS, HERBS, GUMS, BALSAMS AND ESSENTIAL OILS,
from Europe, where they are raised and gathered expressly for her, and with which she is enabled to cure many diseases which have baffled the skill of some of the most talented and eminent physicians in the country. Persons residing at a distance from Boston, who cannot make it convenient to consult Mrs Mott personally, can do so by letter—(directed as above,) explaining their case fully, and receive her answer by return of mail.

Medicines forwarded in perfect safety, by the different expresses from Boston, to all parts of the United States.

☞ Letters must in all cases be post paid, and they will be promply attended to. 1y je

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest comendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
——— ———Chapel, Taunton, Mass.
———, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H
Rev Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitewell's do, Wilton, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
———, Pomfret, Vt.
Rev. John Pierpont's, Troy, N. Y.
Rev. C. Bradford's, Bridgewater, Mass.
Rev. R. Lambert's, East Cambridge, Mass.
Rev. Mr. Tilden's, Concord, N. H.
Rev Samuel Barrett's, Boston.
Chapel of the Divinity School, Cambridge.
Rev Mr Foadick's, Boston.
Rev. W. Gilbert, Harvard, Mass.
Mount Pleasant Congregational Church, Roxbury
Rev Mr Lord's, Milwaukie, Wisconsin.
———, Ware, Mass.
Rev A. B. Muzzey's, Cambridge, Mass.
Rev B. Frost's, Concord, Mass.
Rev Mr Bates, of Stow, Mass.
Rev Alonzo Hill, Worcester, Mass.
———, Bridgeport, Conn.
——— ———, Upton, Mass.
Rev Mr Brigham, Taunton.
Rev C. Lincoln's, Fitchburg, Mass.
——— ——— West Newton, "
Rev T. Clapp's, New Orleans, La.
" H.F. Harrington's Lawrence, Mass.

Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, publishers,
feb26 1isostf 111 Washington st.

BOARDING SCHOOL AT CONCORD, MASS.

THE Summer session will commence on the 1st day of May, and continue fifteen weeks. The School is situated in the pleasant Village of Concord, an hour's ride from Boston. The number of pupils will be limited to fifteen, who will receive the undivided attention of their instructors. Lads fitting for College or